The Great Asſize:

OR,

Day of Iubilee, in which wee muſt make a Generall Accompt of all our actions before Almighty God.

Delivered in foure Sermons upon the 20. Chap. of the *Revel.* plainely ſhewing the happy eſtate of the godly, and the woefull condition of the wicked.

The twelfth Impreſſion, carefully Corrected by the Author *Samuel Smith*, Miniſter of the Word. and yet living.

Matth 12, 36.

I ſay unto you, of every idle word that men ſhall ſpeake: they ſhall give an accompt thereof at the day of Iudgement.

LONDON:
Printed by *Iohn Okes*, dwelling in little Saint Bartholmews neare Smithfield. 1644.

Elizabeth Abby

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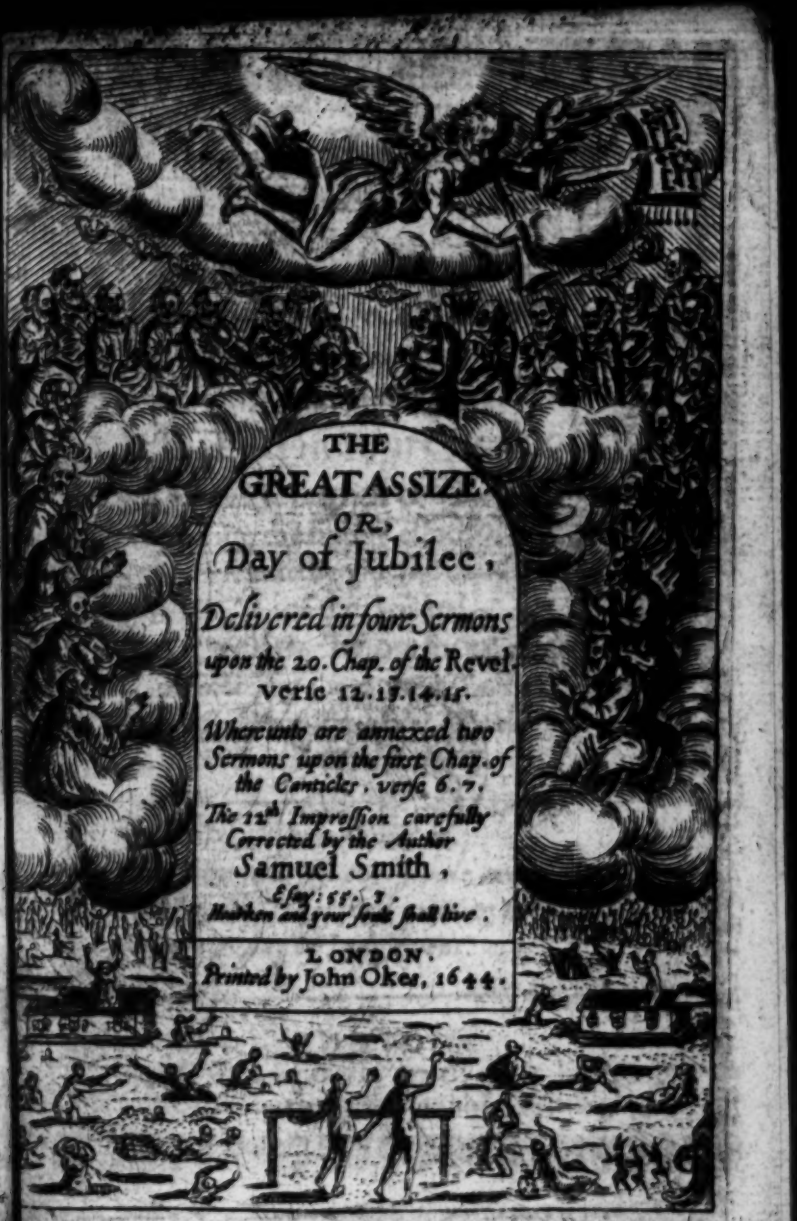

THE GREAT ASSIZE OR, Day of Jubilee,

Delivered in foure Sermons upon the 20. Chap. of the Revel. verſe 12. 13. 14. 15.

Whereunto are annexed two Sermons upon the firſt Chap. of the Canticles, verſe 6. 7.

The 12th Impreſſion carefully Corrected by the Author

Samuel Smith,

Eſay: 55. 3. Hearken and your ſoule ſhall live.

LONDON.
Printed by John Okes, 1644.

BRITISH MUSEUM

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Minister of the Word.

Printed by John Dawson, 1648.

Matth. 12. 36.

But I say unto you, that every idle word that men shall speak: they shall give an account thereof at the day of Judgement.

LONDON:

Printed by John Dawson, dwelling in Little Saint Bartholomews neare Smithfield. 1648.

To the Christian Reader, *Grace* and *Peace* from Jesus Christ the Prince of *Peace*.

COurteous Reader, I present here unto thy view the fourth publique fruit of my Ministery, wherein I have endeavoured, that those especially of mine owne hearers, (those religious people and Inhabitants of *Prittlewell* in *Essex*, whom I love with my heart) might a second time take notice of these Exercises, that in publique I delivered unto them. *The night commeth when no man can worke*: Therefore it stands us all in hand, both Minister and people, to esteeme of time as the most precious thing in the world, and the rather, because we know not how soone we shall be called to an accompt of our workes. Many have

had (many times) good purposes of heart to cleave unto the Lord, that have been prevented by death, for want of timely repentance. It shall then be our wisedome, *to agree with our adversary while we are in the way with him*; for if we be but once arrested by death, *wee shall be sure to pay the utmost farthing*: Vse this as a helpe unto thee, to better thee in the performance of that duty which concernes thee so nearely, *That thou must one day give an accompt of thy workes.* If thou reape any benefit by it, give the praise unto God, *from whom every good and perfect gift proceedeth*; for God is a Spirit, and they that worship him, must worship him in Spirit and Truth. And helpe me in thy prayers, which I shall take as a full recompence of all my labours, and be encouraged to spend some houres more in the like duties, for thy good; and in the meane time remaine,

Thine in the common Saviour,

Samuel Smith.

The Printer to the Courteous READER.

CHristian Reader, many faults have escaped the former Impressions of this Booke, many of them altering the very sence of the place, to the griefe of the Author, who dwelling farre distant from the City, and having a Pastoral charge to attend upon, could not attend the Presse. But now the whole work hath bin revised, corrected, and much enlarged of late yeares by the Author himselfe, so as now from him thou maist expect the same more perfect, who continually shall have his Prayers for thy kind acceptance of his and his other labours which have formerly bin published, namely Davids Repentance. Davids Blessed Man, *Noah's* Dove, Christs preparation to his owne Death, a Christian Task, *and* The Chiefe Shepheard. *Farewell.*

The Great Assize.

The first Sermon.

Revel. 20. Chap. Verses 11, 12, 13, 14, 15.

AND I saw a great white throne, and him that sate on it; from whose Face fled away both the Earth and the Heaven, and their place was no more found.

12. *And I saw the dead, both small and great, stand before God: and the Bookes were opened: and another Book was opened, which is the Booke of Life: and the dead were judged of those things which were written in the Bookes, according to their deeds.*

13. *And the Sea gave up her dead which*

which were in her: and Death and Hel delivered up the dead that were in them, and they were judged every man according to his deeds.

14. *And Death and Hel were cast into the Lake of Fire: this is the second death.*

15. *And whosoever was not found written in the Booke of Life, was cast into the Lake of fire.*

HAving spoken (not long since) of the comming of Christ into his *Garden*, or into his Church, and of his kind and Princely offer unto us, suing for entertainment at our hands, being his first comming unto us here, in this miserable vale of Teares: I thought it very necessary to speake something of his second comming, that those that will not be moved with the former cōming of him, which was his meere love to Mankind, might be terrified and astonished with the latter: who, though he deferres his comming, (as some thinke) having leaden Feete, because he expects amendment, shall then assuredly finde that

that hee hath Iron hands: who first came to bee a Saviour to all them that beleeve in him, and now comes to bee a Judge, who will not bee blinded nor bribed either with present money, nor yet with future hope of reward.

The sum of the Scripture.

To which purpose I have made choise of this place of Scripture, in which this matter (as you see) is at large described, with many necessary circumstances most needfull to be knowne, and learned of every one of us. For here the second comming of Christ is revealed to Saint *Iohn* in a Vision from Heaven, even in that manner, in which the Lord Jesus himselfe will come at the last day: For these five Verses containe in them a lively and heavenly description of the second comming of our Saviour Christ to Judgement, with all the circumstances belonging to the same.

The parts of the Text.

First, I will shew you who it was that writ this Booke, called the *Apocalyps*, or the *Revelation* of Saint *Iohn* the *Evangelist*, which our Text now treates on; and then where he writ it. First, his name was *Iohn*, which name

in

in the Originall signifies *Gracious*: Secondly, the time when it was written, and that was, when hee was banished, and that was for the Testimony of Christ: Thirdly, the place where hee was exiled or banished to' and that was to an Isle called *Pathmos*; a remote place, and most fitting for so high a contemplation, and the more to be free from worldly thoughts. Fourthly, by whom he was banished, and that was by the Emperour *Domitian*, who was then elected by the whole Senate or Counsell to be their head. Now this *Iohn* was a Disciple of Christ, and one whom hee loved: hee followed Christ whersoever hee went; *Peter* onely went with his Master to the Judgement-Hall, this *Iohn* went with him both to the Judgement-Hall, and also to the Crosse, and never left him, till he had laid him in his Sepulchre. Upon the Crosse Christ commended the tuition of his Mother unto the Author of these words, which is *Iohn*, which was in these words expressed, *Behold thy Mother.*

Apo. 9. 9.

Ioh. 19. 26

Mat. 26. 58.

Io. 18. 15.

Io. 19. 26

Io. 19. 27.

This

Mat. 14.33 This Saint *Iohn* was one of the three which went alwaies with Christ: Christ had but three Disciples with him in the Garden, and this *Iohn* was one: Christ had but three Disciples that went with him before *Pilate*, and this *Iohn* was one. At the Marriage of *Cana* in *Galile*, there went but three Disciples, and *Iohn* was one. This *Iohn* was hee that leaned on Christs breſt at Supper, and asked him many queſtions: *Iohn* alwaies juſtified himſelfe to bee Christs Diſciple; for in theſe words hee expreſſed himſelfe to bee of Christs Flocke, and his Diſciples: 1. *Iohn*, a brother of yours in tribulation and affliction; and ſo I have now done with the explanation of the party which writ theſe words, which I have now read unto you in our Text.

Mat 26.37

Io. 18. 15.

Io. 2. 2.

1. The perſon of the Iudge:

2. Who ſhall be iudged.

And firſt, if you would know with what Majeſty, Power, Integrity, Severity and Terrour this great Judge will come, you may ſee the perſon of the Judge deſcribed in the firſt Verſe of this preſent Text.

Secondly, if you would underſtand what

what persons must bee cited and summoned, who must appeare, Saint *Iohn* saith here, *Hee saw the dead both great and small, stand before the Iudge*: All that are, that ever have bin, or shall be unto the end of the world, shall bee gathered together, and appeare before the Throne of Christ. Verse 12.

Thirdly, if you desire to be instructed after what manner Christ Jesus will proceed in Iudgement: what shall be the Evidences and the Witnesses: what Iury shall passe upon every man and woman: The holy Ghost tels us that *the Bookes shall bee opened*, that God will judge every man by his own conscience: for that shal give evidence, either with or against him; either to excuse, or accuse, either to stand or fall in that day. 3. With after what manner. Verse 12.

Fourthly and lastly, if you would know what shall be the finall end of all men; you may here perceive, that they whose names are written in the Booke of life, shall bee blessed: but Death, and Hell, and Sathan, and all ungodly persons shall be cast into a Lake of fire and brimstone for evermore, which is the second death. Now 4. The issue of the iudgment.

Now having seene the meaning of the Text, let us come to speake of the severall points, one by one in order: And the God of all order to open our hearts, that we may heare, and understand his Will, that to our sinfull soules may bee saved in the day of the Lord Iesus.

I saw a great white Throne, &c.

IN His Verse containes in it a notable description of the Iudge himselfe. and whereas St. *Iohn* saith, *hee saw a great white Throne*; That is, Christ Iesus revealed unto him in a Vision, the manner of his second comming to judgement, and withall commandeth him to write it in a booke, for the comfort and instruction of his Church and people for evermore.

Doct. 1. Here then wee may note the great care and love of Iesus Christ towards his poore Church and people, that hee would not have them ignorant of his second comming to judgement: but he doth make it knowne to his Disciple *Iohn*, and bids him record it in the booke of God, so that no man might be

ignorant

ign orant of it; but rather prepare himselfe by true repentance, to meete the Lord in the Clouds.

Surely the knowledge of Christs comming to Iudgement is most necessary, being now so neare at hand: for if it was thought of, and looked for in *Davids* time, much more must wee expect it in these our sinfull daies, when wee are divided amongst our selves, at difference in the Church, and such a rent made in the seamelesse coate of Christ: what can we expect lesse than that the day draweth very nigh, which our Saviour fore-told; that there should bee dissentions and differences amongst Nations, Wars abroad, rumours of warres at home, and such policy and trickes used to deceive men, (and all for their owne ends, and under the colour of Religion,) and if it were possible, even to deceive the very Elect: where the Sabbath is so much prophaned, and neglected on all sides, which day God himselfe hath set apart for praying, and hearing his holy word. It is a day for praying,

Doct. 2. The knowledge of the last judgement necessary.

and

and not for playing; it is not a day for bodily recreation onely, but for holy Meditations; not to sport with men, but to converse with God in holy duties; but it is too much abused with sports and other May-games, which God forgive us for Christs sake: And therefore this Doctrine of *eternall judgement* was one of those six principles that were taught in the Primitive Church by the Apostles themselves, as one of the most necessary points to be knowne of a Christian. There is no one truth in the Scriptures more urged both in the Old and New Testament, than this of the last judgement, as a Doctrine that above all other is most effectuall to awaken men out of their deepe security, to worke mens hearts to a reverent feare and awe of that Majesty before whom they must one day appeare, to give up their last account. See the effects of this in *Paul*, who *considering the terrours of the Lord*, how did this provoke him and others to all reverence, and feare of that dreadfull Majesty? 2 Cor. 5. 11

when,

when, in the 24. Chapter of the *Acts* the Apostle St. *Paul* Preached unto *Festus* of Righteousnesse, temperance, and of judgement to come, his knees smote together, and hee trembled. See this likewise in the Prophet *Habacuc*, who, when hee heard of the judgment to come, saith, *My belly trembled, and my lips shook, and rottennesse entred into my bones.* See this also in *David* himselfe. *My flesh trembleth for feare of thee, and I am afraid of thy judgements.* See this likewise in *Noah*, of whom it is recorded, that when the Lord had fore-warned him of the judgement that was to come, albeit it was not nigh, but an hundred and twenty yeares to come, yet hee was moved with the reverence of that God which had threatned that judgement, and was willing to yeeld obedience to that duty required in framing the Ark. And as St. *Austin* saith, every knock which was given upon the Arke by *Noah*, was as so many warning pieces to the old world.

Hab. 3. 16

Psal. 119. 120.

Gen. 7. 5.

Gen. 7 5.

And what Doctrine can bee more need-

needfull for these times wherein wee live, upon whom the end of the world is come, and every man so forgetfull of it, yea, the ignorance and want of due consideration of this day of judgement, the Scriptures make the ground indeed of all sin. For as it was in the dayes of *Noah, they ate, they dranke, they were married, and gave in marriage; they planted, they builded, never dreaming of the judgement, that was so nigh at hand, until the day came upon them as a snare.* See this likewise in those foolish Virgins, that slumbred and slept, and provided not their Oyle of Faith in their Lamps for the comming of the Bridegroome. And what was the cause why that evill servant in the Gospell, fell to eating and drinking, and beating his fellow-servants, but that hee put from him the thoughts of the returne of his Master.

Gen. 7.
Mat. 24. 38.
Lu. 17. 26
Mat. 25. 5
Lu. 12. 45

Oh how should this then cause every man to fit and prepare himselfe for this tryall, that he may be able to stand before the Son of God.

Now there are two things princi-

pally

pally that hinder this preparation in Gods Children for this day : The firſt, ſecurity, or a careleſſe putting off of this day of accompt, that the Maſter will not come yet, and that they have yet time, and time enough to provide for their reckoning and accompt : yet let mee tell you, wee can call no time ours but this preſent time ; for who knowes whether hee ſhall behold the light of the next day, yea, or no? And as St. *Auſtin* ſaith, the day of our death is not knowne : therefore every day and every houre in the day, we muſt labour to repent and prepare our ſelves, and to obſerve and looke for this ſudden change, for who knowes how ſoone hee may have his mutation, which every man is ſubject unto by nature; although for a time they pour out their hearts to all manner of diſſoluteneſſe and profanenes? And therefore it is high time to hearken unto the Word of God, while the Goſpell is ſo plentifully preached amongſt us, and now while hee calleth, and knocketh at the doore of our hearts, and would gladly bee entertai-

Rev. 3.20 ned: for saith he, *If any man wil heare my voyce, and open the doore, I wil come in, and sup with him, and he with me.* Christ makes a Proclamation of his love, whosoever hee be: whether Jew or Gentile, he shall be received: and therefore let us take hold on this present time, while wee have it, for time and tide wil stay for none; the time past we cannot call backe againe, it is irrecoverable: the time to come is full of uncertainty, for wee may be cut off suddenly, as *Herod* Acts 12. was; and it may be the time shall never come, and therefore it is good that we make our calling and election sure, and labour with the Apostle to worke 2 Pet. 1.10 out our salvation with feare and trem- Phil. 2.12 bling, and not to lye in security: which is the first hinderance, in that wee doe not meditate on the day of death: *For after death there is no repentance:* let us not thinke that God hath leaden feet because hee is slow in comming; least when he commeth, wee find he hath Iron hands.

Now the second hinderance that keepes men from the thoughts of this judgment

judgement to come, is the cares of this preſent life, and the immoderate love of the world: mens preſent felicity doth ſo affect them, that they will not thinke of another life: whereas did men conſider, that even this night their ſoules might be taken from them; how would they husband time, making it their chiefe care to make their reckoning ſtraight againſt the day of reckoning come, which no man can tell how ſoone? Luke 12.

Such was the careleſſe thought of the rich man in the Goſpel, which ſung that lullaby to his ſoule, *Soule, take thine eaſe, eate, drinke and bee merry, for thou haſt riches and goods layd up for many yeares*: But what became of him? The Text ſaith, *The Lord demanded his ſoule, and that very ſame night following his ſoule was taken from him*, and his goods then might be any bodies. Some God takes away becauſe the world is not worthy of them, ſome againe becauſe they are not good ſtewards, and they not worthy of the world: ſuch as *Achab*, *Agag* and *Herod*; and being vile and ungodly men, therefore they did not live out halfe Lu. 12. 19 Verſe 20. 1Sam. 13. 31 Act. 12. 32

their daies. Againe, God tooke up *Eliah*, and rapped him into the third Heaven: Hee likewiſe cut off *Ioſias*, for his ſoule pleaſed God: and therefore God made haſt to take him away from the evill to come, and the iniquity of the world, which then was great. Let us well conſider, and weigh with our ſelves what deſerts we have of our ſelves, and in our ſelves; and examine our Conſciences whether there bee any reaſon why God ſhould ſpare us, and deale ſo ſeverely with other Nations; it is becauſe hee hopes, and daily expects that wee will bring forth ſome fruite in our lives and converſations; which if we doe not: then muſt we expect the ſame meaſure to bee meted to us as hee hath done to others. Some God puniſhes (wee ſee) in this life, which ſhould bee an example to us that live in it, for to amend our lives: Some he lets alone as hee did *Pharaoh*, for a little time, others till the day of judgement: and therefore let us not ſlumber in our owne ſecurity, though wee have ſtrength, health, riches, and all

2 King 2. 11.

Exod. 14

all that the world can afford us, but labour rather to abandon it, and apply our ſelves to Heaven and heavenly meditations, and leave the world as our inheritance: As *Saba* Queene of the South did, who left all, and came from the farthermoſt part of the World, to heare of the wiſedome of *Salomon*; and if we will not heare his voyce, but ſtop our eares at his Preaching, wee muſt then expect our puniſhment due to us, and with the Jewes be forſaken and left as Vagabonds, wandring up and downe, or like ſheepe having no ſhepheard, and after this life, have our torments with the wicked in Hel-fire; ſo much for ſecurity. 1King.10.1 Mat.12.42 Luk.11.31

1. Great Throne deſcribed by 2 particulars.

Now concerning the Viſion, Saint *Iohn ſaw a great white Throne*: he ſaw a Throne ſet, and this Throne is deſcribed by two properties; Firſt, a *Great Throne*: Secondly, *a white Throne*. The firſt ſhewes the wonderfull *Might*, *Majeſty*, and *Power* of the Judge, the ſecond ſhewes the *purity*, *integrity*, and *uprightneſſe* of the Judge, and both ſet out unto us the wonder-

full Majesty and power in the which the Lord Iesus shall come, and appeare at the time of his second comming, when he shall *sit upon the throne of his glory*. And then shall wee see the Son of man comming in the Clouds, which is from *Heaven, with power, and great glory*. Glorious shall the Lord Jesus bee at that day, not onely in his owne person, and attendants, being accompanied *with all his holy Angels*, and Blessed Martyrs in their bright array; but also in the administration of Justice and Judgement both in respect of the glory hee will bestow upon the Godly, for now shall hee come to bee *Glorified in his Saints, and made marvellous in them that beleeve*: So for the administration of Justice against the wicked, upon whom hee shall now get himselfe a greater name than hee did upon *Pharaoh* and his Hoast. who now beholding the *terrour of the Lord*, shall cry to the Mountaines to fall upon them, and the Hills to cover them, and hide them from his presence, whom they are not

2 *Doct.* 2. Christ comming with great glory. Mat. 25.

2 Thes. 1. 10.

Rev. 6. 16

able

able to endure: But it is not the multitude of people and Nations, which ſhall then appeare, can hide them or their ſins from this Judge.

The Scriptures ſet out the Majeſty and glory of the Son of God at his ſecond appearing, in divers particulars: Firſt, that he ſhall come, and *all his holy Angels with him.* Secondly, that *hee ſhall come with power and great glory.* Thirdly, that *he ſhall come in the Clouds,* which ſhall bee as a fiery Chariot, to carry him with admirable ſwiftneſſe. Fourthly, by his Herald, an Archangell, making the way by the ſound of a Trumpet, which duſt and aſhes ſhall heare; I meane the dead bodies of men turned to duſt and aſhes, ſhall now ariſe, and come to judgement. Yea ſuch ſhall bee the glory of his comming at this time, as that the very *Heavens ſhall be ſhaken, and ſhall paſſe away with a noiſe, and the very Elements ſhall melt with heate.* Conſider wee but the glory of earthly Princes, going unto their Parliaments to make Lawes, or of their Judges, when they goe to put the ſame in

Mat 14.
2 Theſ. 1. 7
Mat 24. 30
Rev. 1. 7
Mat. 24. 29.
2 Pet. 3. 10

in execution against malefactors; with what Majesty, Pompe, and glory goe these! how are they attended, how are they reverenced and honoured! All these are far short in comparison of the excellency, Majesty, and glory wherewith the Lord Jesus the Judge of all the world shal come and appear at that day.

Vse 1. Shews the difference betwixt Christs first and second comming.

Here then wee may perceive a manifold difference betweene Christs comming in the flesh, to bee a Mediator and a Redeemer, and his second comming to judgement. His first comming was in meekenesse, love, and great humility; for hee was laid in a Manger betweene two Beasts, an Oxe and an Asse, and as a learned Father doth interpret it, as it were betweene a Jew and a Gentile. And wee may read that Christ himselfe saith, *The Foxes have holes, and the Birds have nests, but the Sonne of man hath not where to lay his head*: Where hee confesses himselfe to bee the Sonne of Man, which was his meekenesse, and his humility and love, and that he had no where to lay his head. Our sins caused all this, and more

Luke 2. 7

Mat. 8. 20
Lu. 9. 58

more than all this : for *hee was wounded for our tranſgreſſions*, and our ſin was the maine cauſe of putting Chriſt to death. The Iewes thought one Crucifying had bin enough, but wee daily Crucifie the Lord of Life againe by our Oathes, in breaking his Commandements, and in polluting his Sabbaths, which will make our reckoning greater at his ſecond comming, which will bee to judgement. Therefore let every one who reads theſe words, have a care to doe well, and ceaſe to be what they have been, and deny and goe out of our ſelves, that wee may entertaine this new man Chriſt Jeſus, and pray with holy *David*, *Create in mee O God a cleane heart, and renew a right ſpirit within me*, ſo that wee may appeare blameleſſe and ſpotleſſe before him, having beene cleathed with the robes of Chriſts Righteouſneſſe. God doth not delight in the death of any ſinner; Chriſt is now a Mediator, and hereafter will bee our Judge. *Moſes* was Gods Oracle, and did deliver Gods Will to the people : he went betweene

Iſa. 53. 5

Pſal. 51.

tweene God and the Children of *Israel*, as Christ hath done betweene his Father and wee sinfull men : and as *Moses* and *Aaron* pleaded for the children of *Israel* to God, and desired rather to bee blotted out of the booke of Life, than that they should perish : So likewise hath Christ pleaded with God, and hath bought us with his precious bloud and life, which hee willingly laid downe for our sakes : And as *Moses* led the Children of *Israel* through the red Sea ; even so hath Christ led us through the red Sea of his bloud, which is a full satisfaction for all such as truely repent them of their sins; and so much by the way, to shew unto you the humility and great love which our blessed Saviour did beare unto Man-kind at his first comming to us in the flesh : for so hee loved us, that hee laid downe his life for our sakes ; and shall we be so ungratefull, as not to love him againe, and give him thankes ? O let us not bee so ungratefull ; for ingratitude, St. *Ambrose* calls the Divells spunge, where-

Exo: 31, 32.

Exod. 15 22.

Iohn 3. 16

with

with he wipes out Gods love and mercy : But his ſecond comming ſhall bee with Majeſty, power, and great glory. And let us here note that hee commeth not alone, but with Majeſty and power, and bringeth ten thouſand of his Saints and Angels to execute judgement upon all; then hee promiſed his Diſciples which followed him, that they ſhould ſit upon twelve Thrones, judging the twelve Tribes of *Iſrael* : *David* in the 56. *Pſal.* ſaith, *The Lord commeth to judge the world.* St. *Iohn* likewiſe in his 9. Chap. ſaith, *The Father judgeth no man, but hath committed all judgement to his Son*, which is the ſecond perſon in Trinity; it is he that muſt pronounce this ſentence, though the whole Trinity agree in the ſame condemnation : where it is very plaine, that Chriſt Jeſus is the Judge of the whole World. And ſurely it makes much for the comfort of Gods poore children, though here they bee in want and miſery, yet they ſhall bee made partakers of this glory, of their Head Chriſt Jeſus.

Iohn 5:22

Second-

Secondly, it serves to astonish all hard hearted sinners, who contemne Christ and his poore members: Christ will at last manifest his power in their just condemnation: Such as will not now stoope unto him, that hee might reigne over them by the Scepter of his Word, and heare that still voice of his in the ministery of the same, shall never bee able to abide the brightnesse of his comming, but shall heare that terrible voice of his, when he shall exalt himselfe in judgement, to the everlasting confusion of his enemies.

Vse 3. Seeing the person of the Iudge is of such endlesse power and glory, of such wonderfull might and Majesty, this must humble all men, when they come to stand in presence of so great a person, as we doe, when we come to heare the Word preached and taught, to receive the holy Sacrament. For when the Word is preached, God speakes to us, and when wee pray, wee speake to God: and how dare we then be so bold to sleepe in his presence, keep our Hats on our heads, talke, or use any unreve-

rent

rent geſture? If we were to come into the preſence of an earthly Prince, how carefully and circumſpectly would wee behave our ſelves, to doe nothing unbeſeeming the preſence of ſo great a perſon? this is the great care of men when they come into the preſence of an earthly Judge, to put off their hats, and to ſhew all tokens of Reverence. And it is a wonder to ſee how unreverently men and women come into the preſence of the Ever-living and moſt high God, into the preſence of the great Judge of Heaven and earth, the King of Kings, and Lord of Lords. When we come to pray, or to ſing Pſalmes unto God, how unreverently doe ſome ſit with their hats on? Would any man doe it in the ſight of an earthly Judge, or a mortall preſence? Surely it is an unreverent behaviour to ſit covered, either when wee ſpeake unto God by prayer, or when God ſpeaketh unto us in his Word.

And laſt of all, this may ſerve for matter of ſingular comfort and conſolation unto the Godly, that Chriſt ſhall appeare

peare thus gloriously in judgement: for this assures them that they shall participate of the same glory with their head: for this great Judge shall say unto them, Mat.25 34 *Come yee blessed*; they shall both with body and soule receive a glorious Kingdome and a beautifull Crowne from the hands of the Lord: and with his right hand shall he cover them, and with his arme shall hee protect them: It is a day of refreshing, when all teares shall bee wyped away from our eyes, sorrowes shall cease, and wee, and all penitent sinners shall live and reigne with the Lambe for ever. Indeed now Gods Church is many times black, and deformed through affliction, it shewes many times without any appearance of any excellency or beauty at all; The world sees no glory in them at all, no, they many times perceive not their owne happy condition. But now when Christ shall appeare thus glorified they shall then appeare with him in glory. Let us then my Brethren walk by faith, and not by sight, not looking after our owne or other mens present condition

what

what we are but rather what we shalbe when the day of refreshing shall come. God tells us plainly, that he is a jealous God, and if he bee a jealous God of us, let us be jealous of our selves, and suspect our selves: *for if we judge our selves, we shall not be judged.* 1 Cor. 11. 31.

White Throne, &c.

2 White Throne. *Doct.* 3. The integrity of Christs judgment.

SEcondly, this throne of Christ Jesus is called a *white throne*, & betokneth purity, beauty, sincerity, & integrity: and therefore sheweth, that Christ Jesus the Judge of the whole world, will judge all causes, and all persons uprightly, and justly: no cruelty nor injustice, nor wrong will he doe to any creature, but will proceede most sincerely with all integrity: for our consciences will testifie either for us, or against us. Indeed judgment in this world often swerveth greatly; sometimes the Judge is not able to search the depth of the cause: sometimes for feare he dareth not doe justice; sometimes for favour hee is with-holden: sometimes Gen. 1. 18.

bribes blind his eyes, and pervert the right sentence: But it shall not be so with this Judge of the whole world: Hee is that *verus Iudex, & justus*, *That true and upright Iudge*: His sentence is a righteous sentence, hee will judge according to truth; he is able to find out any cause, and will examine to the bottome: hee feareth no mans person, he will not be moved with a favor to conceale the truth: and as for rewards, he contemnes them all, it is far from him to deale unjustly: therefore no doubt hee will proceed according to justice. Nor is hee like to our earthly Judges, who execute their office by Commission, but he comes of his owne power and authority to bee avenged, and give sentence to all those that in their life time had forgotten God.

Rom. 2. 2 *We know that the judgement of God is according to truth*, saith the Apostle.

Heb. 3. 8 Againe, *thy Throne O God, is for ever, the Scepter of thy Kingdome is a righteous Scepter, thou loveſt righteouſneſs, and hateſt iniquity.* And this is to bee referred to that of the Prophet *Daniel*,

who

who saith, *that this Iudge shal sit upon a great white throne*: therein alluding to the very Throne of *Salomon*, but much more glorious; which place of *Daniel* & this of Saint *Iohn*, doth betoken the uprightnes, purity, and integrity of the Iudge, and of the Iudgment: *When every secret thing shal be brought to Iudgement*, as *Salomon* saith, *and when he shal lighten all things that are hid in darknes and make the counsels of all their hearts manifest*: when there shal be no bribing of Iustice, pleading of Lawyers, or salving up of bad causes with silver and gold; no sanctuaries or priviledged places to fly unto for succor; but every person must now receive according to his works. And therefore wo now unto the hypocrite, wo now to the murderer and shedder of bloud, wo now unto all hard hearted and impenitent sinners, that can in this life shift off Iustice, and escape the judgement of man, that break the net & escape, and none dare to controule them: What will become of such at that day, when they shall stand naked before the Iudge, before the Saints and Angels, yea

Dan. 7. 9

Eccles. 12.

before all the world, their inditement read against them for the same? Is it such a shame to doe penance only in a congregation for one particular fault, when the punishment is inflicted upon a man for his amendment, when men shal pitty this man, and pray for him? Oh what terrour will this be to all wicked & ungodly men & women in this day, when they shall now in this day bee charged with all their sins before this Judge, before the Saints and Angels, yea before all the world; not for their amendment, for then it is too late, but to their utter confusion; when none shal pitty nor lament for them, but all shall rejoyce at their righteous judgement.

Vse 1. Serves for matter of comfort unto the godly.

This serveth for the comfort of Gods people in this world: we see oftentimes the righteous cause is trodden under foot, mens lands and livings are detained & taken from them by unrighteous Judges and that under colour of Law. Wel, let men have patience and know this, that there wil come a day wherin there shal be justice and true judgment done unto them. Here thy cause shal be heard, it

shall

shall be righted; for *Christ Iesus* wil be a righteous Iudge for the poore, the fatherlesse, and the widow.

Againe, we see how those which make conscience of sin, and are carefull to heare the Word, and to walke accordingly, are despised of the world. Wel, let us learne to possesse our soules with patience, for there wil come a day of reckoning, when as our righteous cause will be heard, and we shall have justice; but all the contemners of the Lord Iesus, and such as have bin persecutors of his poore members, shall feele the smart of it. What a comfort were this to a poor man oppressed by tyrants, having a long time laine under vile aspersion, as *Ioseph* reputed an adulterer, and suffering imprisonment for the same: to have his oppressions come to light, and hee delivered; to have his innocency knowne, and he justified: *Lazarus* for suffering hunger, to have plenty; and *Dives* for his excesse and riot, to have penury and want. O then, what will the comfort of these bee, that shall thus at that day, before the Saints and Angels, yea, before all the world, be set

Gen. 39. 20.

Lu. 16. 25

free and at liberty from their oppressions and wrongs they have so long a time laine under, and cleared from those censures and aspersions, that by the graceless world have been laid upon them: what a comfort will it be, when we shal heare the Iudge say to us, *Wel done thou good and faithfull servant, come enter into thy masters joy.*

Mat. 25. 21 Lu. 19. 17

Vse 2. Secondly, this may perswade the godly in their sharpest suffering, and greatest wrongs and injuries they can meet with all here in this world, to possesse their soules with patience, and to take heed of revenge: but rather to commit all to Christ, his righteous Iudge, that judgeth righteously: for the Lord saith, *Vengeance is mine, and I will repay it:* the Lord will strike home to them, and will revenge thee upon all thine enemies, above thy weake power. Obserue we the rule concerning this judgement day: *When thou seest in the place of judgment wickednes, and iniquity in the place of justice, thinke in thy heart, surely God will judge the just and wicked, for there is a time for every purpose and worke.* And againe,

Rom. 12. 19.

Eccles. 3. 16.

Eccles. 3. 17.

when

when thou seest oppression of the poore, and the defrauding of judgement and Justice, be not astonied at the matter; for hee that is higher than the highest, regardeth it. Eccles. 5. 8

There is nothing in all the world doth prove more certainly the judgment day, than the injustice of the wicked world, for thus may we reason: Will the Lord thus certainly punish the wicked, and recompence the just? this being not alwaies here in this life, certainly it must be at the day of Iudgement: Thus reasoneth the Apostle St. *Paul*, shewing that the afflictions of the beleeving *Thessalonians* were an evident sign of Gods righteous judgment, in which judgment day tribulation should bee rendred to them that troubled them, & to them that now did suffer, rest should be given. Upon this very ground exhorteth St. *Iames* thus, *Be ye also patient, and settle your hearts, for the comming of the Lord draweth neare.* As if he should have said; Doe not faint, neither be out of heart, that ye are now oppressed by the men of this world, but waite the appointed time, as the

2 Thes. 1. 5, 6.

Iam. 5 8.

Husbandman the weeks of the Harvest, till the comming of the Lord bee, unkill which time the full recompence of righteousnes is neither given to the righteous, nor the deserved judgement rendred unto the wicked.

Vse 3.

Thirdly, this gives us to see the truth of *Salomons* words, *the wicked worketh a deceitfull worke*, than the which, what greater deceite, then to perswade themselves, that though they live after the flesh, yet that they shal not dye, and that they may sow iniquity, and yet looke to reape happines: that men may despise Gods bounty and grace, which he tenders unto them in his Word, and yet look to taste mercy after death: that they may all their life-time walke the broad way that leadeth to destruction, and yet at the last arrive at the happy Port and haven of blisse. Whereas it is a most sure and grounded truth of the Apostle, *That he that soweth to the flesh, shall of the flesh reape corruption: but hee that soweth to the Spirit, shall of the Spirit reape life everlasting.* And *without holinesse no man shall see God.*

Pro. 21. 18

Galat. 6.

Heb. 12. 14

Fourth-

Fourthly, seeing Christ Iesus the Judge commeth thus with might and Majesty, not as a Saviour or Mediator, but as a Iudge, it must admonish all men & women now to repent, and turne unto God in the time of mercy: *To seeke the Lord while he may be found, to call upon him while he is neare.* Now while wee live, Christ Iesus commeth unto us by his Ministers as a Saviour to save our soules, in mercy to bring us to repentance. He offers his free grace to all: for in the 44. of *Esay*, the Text saith *I will poure out my Spirit upon you*: and if wee will not have vessels of faith to receive this spirit, it will then be a witnesse against us; for after this life he will no more come as a Saviour, or a Mediator, but as a just Judge, full of might, power, and glory. And therefore looke how men dye, so shall the Judge find them. If thou dye in thy sins and dost not repent, and seeke for pardon at the hands of GOD whilst thou liyest here, there is no hope of mercy after death. For how death leaveth thee, so shall Judgement find thee. *Cain* dyed many thousand yeares agoe, and

Vse 4. For instruction.

Esay 55 6

Note well

1 Cor. 5. 10 and *Iudas* in their sins, so shall the last day find them: for after death there is no mercy, but justice and judgement, when every man shall receive according to his

Lu. 16. 27 workes. How glad would *Diues* have bin, if he could have perswaded *Abraham* to have sent one from the dead to his five Brethren, to admonish them to

Verse 30. repent? *No* said *Abraham*, *they have Moses and the Prophets, and if they will not heare them, nor beleeve them, they will not, though one come from the dead leave their wicked waies.* Therefore while we have time let us make use of it and imploy it to the best advantage; For wee can call no time our owne but the time present.

And one sitting thereon.

The person of the Iudge described. Rev. 14. 14

NOw who this is, which sate upon this *Great white Throne* you may see in the *Revelation* of S. *Iohn*, the 14. *Chap.* and the 14. *Verse*: *I saw a white Cloud, And one sitting on it like the Son of man, having on his head a golden Crowne, and in his hand a sharpe sickle,*

sickle. So that we see that it is the Son of man, even Christ Jesus, God and man, that shall be the Judge. And so doth St. *Matthew* call him: *When the Sonne of man commeth in his glory, and all his holy Angels with him, then shall he sit upon the Throne of his glory.* And againe hee intitles him by the name of a King. *Then shall the King say to them on his right hand, Come ye blessed &c.* This is taught by the Apostle: *We must all appeare before the judgement seat of Christ.* And againe, *The Father judgeth no man, but hath committed all Judgement to the Son.* Not that the first person in the Trinity, or the third is excluded from this judgement, but appropriating this judgement to the second Person, the Lord Jesus Christ, who in a visible forme, according to his humanity, shall execute the last judgement upon all flesh.

Doct. 4. Christ the Iudge at the last day. Mat. 25. 31

Verse 24

1 Cor. 5. 10

Ioh. 5. 22

But how is it said that the *Saints shall judge the world?* that place of the Apostle, and the like, is to be understood as *Assessors*, as such as shall give assent, or approve of the judgement of that most righteous Iudge, to whom shall be given

Quest. 1 Cor. 6. *Answ.*

at

at the last day that honour, to sit as Justices on the Bench by the Judge, to approve of his righteous judgment: Againe, the Saints shal judge the world, as members of that Head, which is the Judge.

Now the administration of the last judgement is laid upon the Son for divers respects.

Reason why *Christ* must bee the Iudge.

First, in regard that he was the Person that was the Redeemer of the world, and was himself judged in and by the world, it is therefore expedient that hee should shew the power and glory of that his humanity, in being Iudge of the world.

2. Secondly, in regard of his Church, who have seen only his humility to their justification, so they may at last behold his power and glory at his second appearing to their glorification.

3. And lastly, that in this last act of his he might fully accomplish that his Kingly office, and then *deliver up the Kingdome to God the Father*, no more to rule and govern them by his Magistrates and Ministers, as now he doth, for the gathering together of his Saints, and for the perfecting of Christs Body, and to nou-

2 Cor. 15. 24.

rish

nish and cherish them by his Word and Sacraments, since the Lord himselfe the Lamb, in the middest of the Throne shall be all these unto them.

True it is, that our Saviour Christ is *King*, *Priest*, and *Prophet*; a true Prophet, in whom was contained all the secrets and whole Counsell of God: A true *High Priest*, whose sacrifice alone was able to put away the sinnes of the whole world. But when he comes on the *Throne of his Majesty*, to judge the quicke and the dead, he shal not come as a *Priest* or *Prophet*; for these Offices of Christ are finished. For his Prophetical Office, he hath sufficiently revealed the whole counsell of God his Father to his Church and people. First, by his holy Prophets, then by himselfe; after by his Apostles and Ministers. And therefore seeing that his Prophetical office is finished, he cals not himselfe a Prophet, but a King. Againe, Christ Iesus our Priest, having once for all offered up that propitiatory sacrifice for the sins of all the Elect, now this office of a Priest is also finished, and the sacrifice must bee no more iterated and repea-

repeated. But now hee commeth as a King, in all Majesty and glory. For though his Prophetical and Priestly office be accomplished; yet his Princely office is not finished, but shall in a speciall manner shew it selfe at that day, and Christ Iesus, the Iudge of quick & dead, shall begin to manifest himselfe to bee a King of all Nations, to men and Angels. Now shall he shew himselfe to be King of Kings, and Lord of Lords, full of divine and heavenly glory.

Christs first comming was in humility: second shall bee with much Glory.

When our Saviour Iesus Christ lived on earth, he came in misery, very poore, and lowly; then every base fellow, every sinfull wretch durst mock him, and spit in his face. *Herod*, *Pontius*, *Pilate*, *Caiphas*, and the rabble of the *Iewes* durst then use him at their pleasure. But now he shall come as a King, full of Majesty and glory, guarded and attended upon with many thousands of heavenly Souldiers, even all his holy Angels; and then he will make *Herod* and *Pontius Pilate*, yea, the greatest Kings and Monarchs to stoope. Nay, then all his enemies shall *tremble and quake*, *Zach.* 12. 10. and

not

not dare to open their mouthes against him, as the wicked and rebellious crue did once, when they cryed *Away with him, away with him; Crucifie him, crucifie him*; when the third part (I dare say) did not understand what hee was accused for; but they the other cryed, *Crucifie him*, when the Iudge could not find him any way guilty; but if it were not so, *his blond*, say they, *light upon us and our children*; which I thinke hath done, for those nations of the *Iewes* are utterly depopulated, and as vagabonds on the face of the earth: these were that faithlesse generation of the *Iews*; which when they shall behold him, whom they have crucified, to become their Iudge, & have that power with him, and shall see his side, and his hands which the nailes and speare pierced, what then will they doe? what then can they expect? even that fearefull sentence, *Goe yee cursed into everlasting fire, with the unbeleevers, where is nothing but weeping and wayling and gnashing of teeth.*

Io. 19. 15

Mat. 27. 25

Mat. 7. 23, 25.

This may serve then in the first place for matter of singular comfort and consolation

solation unto the godly who may rejoyce in this, that Christ their Saviour and Redeemer shall be their Judge; they needs not feare the Judge, nor any hard sentence that hee will pronounce against them at that day, since the Judge is their Saviour, their Redeemer, their brother, their owne flesh, yea, their owne head. The consideration of this made *Iob* to hold up his head, and in the middest of all his miseries to conceive some hope: *I know that my Redeemer liveth: Goe tell my brethren* (saith Christ) *that I am risen againe*: Words of joy and comfort, a *Redeemer*, a *Brother*; why should the godly feare, when they are to deale with such a one? who would feare or question the dealing of such a one? what Wife would feare her loving husband to heare and to Judge her cause? she needeth not to doubt, or make any question, but that undoubtedly the matter will goe well with her: Her most deare and loving husband shall both heare and judge, and avenge her cause. Let all Gods people then comfort themselves in this, the consideration of their Judge: It was he that was

Iob. 19 25. Mat. 21. 10

judged

judged for thee on earth, and redeemed thee with his owne bloud, and hath ever since made intercession to God for thee, that is to be thy Iudge.

Secondly, what a ground of terrour may this be to all wicked sinners, that live in sin, to see him come in that wonderfull Majesty to be their Iudge, whom they have contemned, whose members they have persecuted, and whose Word and Gospell they have not regarded, but trodden under foot! for hee shall come with a sharpe two-edged sword to cut them in pieces, and a consuming fire to burne up all ungodly sinners. *Vse 2.* *Note.* Heb. 12. ult.

Surely, the consideration of this, that Christ shall be the Iudge, may daunt the hearts, and strike terrour into the soules of all wicked men. *They shall see him whom they have pierced*, saith the Prophet, even him against whom all their villanies have been committed. What a fearefull sentence may such expect from Christ at that day? he is a Iudge that will judge righteously, from whom there is none to appeale to, and because it is he whom they have rejected, contemned,

and despised; him whom they would in no wise suffer to rule and reigne over them, what can such looke for, but condemnation, and to be cast into utter darkenesse?

Oh consider this betimes yee that put from you the thoughts of this Iudge, and of this judgement, for as a snare shall it come one day upon all that are on the earth: take heed of abusing his patience any longer; why shouldest thou thus treasure up unto thy selfe wrath against the day of wrath? thou thinkest it will goe hard with *Cain*, *Pharaoh*, *Pilate*, and *Iudas* at that day, and why not with thee, if thou remainest disobedient, and trampleſt under foote the Word of the Lord Iesus, that is now offered unto thee in his Gospell? For this let us be assured of, that if we draw our love and obedience from God, hee will withdraw his blessings from us.

From whose face fled, &c.

IN the description of the Judge it is further added, that from the face of this Judge, both *The Heaven and the*

Earth

Earth fly away: And this doth shew the wonderfull severity of this great Iudge of heaven and earth. We know that men fly from those things that they feare and dread: So here the Heaven and earth doe feare the glorious presence of Iesus Christ, the great Iudge of the whole world, and seeke to hide themselves, that they may not appeare before him. This flying of the earth and the Heavens, and huding themselves that they dare not appeare in the presence of Christ, doth shew the wonderfull Majesty, and great severity and terrour of Christ Iesus the Iudge. Severity of the Iudge described.

But the Heavens and the earth are voyd of sence, they are great & glorious creatures. Againe, they be very goodly and beautifull creatures; besides all this, they never committed any sin: how commeth it to passe then that they shall fly, and hide themselves from the presence of the Son of God? *Object.*

Ans. They never sinned indeede, but yet the sin of man is of that force, that it hath infected both the earth wee tread on, and the Heavens over our heads; yea, *Answ.*

Rom. 8. all Creatures for mans sin are subject to vanity. Oh then, see how odious a thing sin is in the sight of Almighty God; what a vile thing, that the contagion and infection thereof should hurt and infect the whole Heavens, and make them that they dare not abide the glorious presence of God their Creator. O should we not then abhor sin as the vilest thing in the world? We are affraid of the Plague because it infecteth and killeth mens bodies, but the plague of sin is a thousand times more to be abhorred, & fled from, seeing it poysons and infects both body and soule, and is so contagious, that the creature is affraid to behold the face of the Son of God: For *in that day the Sun shall bee darke, and the Moone shall bee turned into blood.* This is that which is able to turne a wicked man from his sinfull waies, and to returne unto God: the remembrance of this day of judgment & of our sins which cause it, should make men bee wary how they mispend their time in vaine and idle thoughts. This kept holy *David* so much in awe, when he heard of the punishment due to him

for

for his ſins, he preſently repented him of the evill, & the Lord forgave him. Likewiſe in the 112. *Pſal.* ſaith he, *I have feared thy judgements, thy judgements were alwaies in my ſight.* It is a fearefull thing to lye in ſinne, and it is a fearefull thing to fall into the hands of the Everliving Lord, for he is a conſuming fire, yet if we will confeſſe our ſins hee will aſſoone forget and forgive them. God is not like a Marſhall of a Field, nothing but preſent death for every fault. No, he gives men warning before he ſtrikes, and bids us repent, and turne to the Lord our God. He gave warning by *Ionas* to goe unto *Ninivy*, and tell them, *Yet forty dayes, and* Ninivy *ſhall be deſtroyed*: the *Ninivites* preſently repented, and were converted; the ſound of *Ionas* words cauſed not only theſe ſubjects, but the very King of that great City to come from his Throne of State, and to throw off his rich robes, and put on Sack-cloth, and ſit in aſhes, with weeping, faſting, and great mourning: And if wee bee put in mind of our ſins, and ſtill run on in our wickedneſſe, wee muſt expect the puniſhment

nishment which fell upon *Sodome* and
Gen. 19. 24 *Gomorrah*: for if we neglect Gods favors, and cast them behind us, wee must one day expect his punishments: we know that we have sinned, and that his wrath burneth as hot as fire, and shall not wee seeke to quench it by our teares of contrition? it is our own faults if we be consumed, having so many fair proffers from Gods hand offered us. Shall Gods Word move rocks & mountaines, and shal not his Word, nor his Love, nor his threatnings move us to hearken to his Lawes? Sin poysons all the inward parts and faculties of man, and it is the onely cause of all these judgements, and wil one day fall upon us; and that we must give an accompt of all our misdeeds before God and all his holy Angels in heaven, who cannot behold his Majesty but with dazelled eyes: and so much shall serve to shew how hainous a thing sin is.

Observ. Seeing both Heaven and Earth shall fly, and perish from before the glorious presence of Christ Iesus, nay, they shall burne with fire, as *Peter* saith, *Pet.* 3. 10, 11. All our goodly houses, all our gold

gold and silver, and costly apparrel shall be burnt with fire: this may teach us moderation and sobriety in the use of Gods creatures; what folly is it to spend all that a man hath to build a stately house, and yet in the end it must bee consumed with the flame, and become nothing else but fuell for the fire.

Secondly, seeing that heaven and earth these great and glorious creatures, these beautifull and excellent workes of Gods hands, which have no sence nor feeling, nor never sinned, shall fly before the Son of God, as being not able to endure his presence: Alas, what shall wicked and hard-hearted sinners doe? what shall become of the vile wretches of the world, which live and delight in sin? *Where shall* the ungodly & sinner appear? What wil become of the Blasphemers and Adulterers? if the Heavens and the earth, these great and amiable creatures which sinne not, shall not be able to stand in his presence, then I say, what wil become of all prophane and ungodly sinners? alas, they shall be even at their wits end not knowing in the world wch way to turn them,

Observ.

1 Per. 4. 18

nor where to fly for succour: Where shall they seeke for refuge, when as the Judge himself is their enemy? who dares plead for them? Dare any Saint or Angell? No, no; no Saint nor Angel dares open his mouth to speake one word in their behalfe: neither can any creature deliver them from the dreadfull vengeance of this terrible Judge: what drowsinesse is in us? nay, what carelesnesse doth possesse our mindes, if we will stop our eares like the deaf Adder, at the preaching of Gods Word, that is daily in our Land, and every houre almost delivered amongst us? Can we not remember? Are we choaked with the cares of the world? Is our memory so short, or have wee drank so much of the cup of forgetfulnes that we cannot remember what our Saviour saith plainly, *Except yee repent, yee shall all perish.*

The Scripture in divers places sets out unto us the severity of the Judge at the time of his comming, especially against the wicked and hard-hearted sinners: but that Thunder that shall bee heard from heaven, by the voyce of that Arch-angel,

as

as it were the Herald that shall goe before Christ, by the sound of a Trumpet, by the judgement it selfe that then shall passe upon the wicked, *Goe yee cursed into everlasting fire prepared for the Devel and his angels, &c.* By that fire that shall goe before Jesus Christ: *Our God shall come, and shall not keepe silence: A fire shall devoure before him, and a mighty tempest shall be moved round about him.* And againe, *He shall come in a flame of fire rendring vengeance, &c.* By that shame and contempt that shall light upon the ungodly in that day. *And many of them that sleepe in the dust of the Earth shall awake, &c. some to shame and perpetuall contempt.* By the totall discovery of al the evils they have committed; *these things hast thou done, &c.* By the paine and horrour they suffer and undergoe, *Tribulation, anguish and sorrow shall bee upon every one that doth evill.* By the companions *the wicked shall have after this life, even the Divell and his Angels, &c.*

Mat. 25. 33

Psal. 50. 3

2 Thes. 1. 8

Dan. 12. 2

Psal. 50. 21.

Rom. 2.

Mat. 25.

Verse

Verse 11. *And I saw the dead, both great and small.*

THus have you heard the person of the Judge described by his wonderfull Majesty & power, wherewith he will come to judgement; and also by the great severity and terrour that shall astonish both Heaven & Earth, and make them to fly before his presence. Now in this Verse, and that which followeth, is declared, who they be that shall appeare before this great Judge: Namely, I *saw the dead both great and small, &c.*

Secondly, the evidences that shall bee brought in, and what witnesses shall be produced, either to excuse, or accuse, in these words, *And the bookes were opened, &c.*

The Persons that shall appeare in judgment.

And I saw the dead, both great and small, &c. Before we come to speake of the words, here may a question arise: Namely, how this can be true that St. *Iohn* saith, *Hee saw the dead both great and small?* For we beleeve that Christ Jesus shall judge both quicke and dead, not onely the dead, but the living: And

Paul

Paul ſaith, *wee ſhall not all dye, but ſhall be changed*; they that bee living at his comming. Then how doth this place agree with them, ſeeing Saint *Iohn* ſaith here, *Hee ſaw the dead*? Here is none ſpoken of but the dead: no mention of the living. 2 Cor. 1. 15

I anſwer, Saint *Iohn* ſaith, *that He ſaw the dead*: Not that he ſaw not the living too; for he ſaw (no doubt) both quicke and dead ſtand before God. But he ſpeaketh here onely of thoſe of wl om there might bee ſome doubt. For if the dead, and they which have bin rotten for many thouſand years ſhal appeare & ſtand before God, how can we think that any of the living ſhall bee wanting? if they which have bin dead for 6000. yeares, and turned to aſhes, ſhall be brought to judgement, then (no doubt) they which be found living, when Chriſt ſhall come to judgement, ſhall appeare before him likewiſe; So then it is evident, that although St. *Iohn* ſpeaketh here onely of the dead, becauſe there might bee moſt doubt of them, yet he ſaw in a viſion all men both quick and dead, ſtand and appeare

peare before the Judge, and before his Throne.

I saw the dead, &c.

Doct. 5. Men shall be raised out of the dust at last

THe instruction we are hence to learn is, that the bodies of men, howsoever turned to dust and ashes, shall one day be quickned, and raised up to life againe.

1 Sam. 26. This is confessed by *Hannah* in her Song, *The Lord killeth, and maketh alive, bringeth downe to the grave, and* Iob. 19. 25 *raiseth up. I am sure* (saith *Iob*) *that my Redeemer liveth, and that I shall stand the last day on the earth; and though wormes destroy my body, yet I shall see God in my flesh.* So *Esay, the dead shall* Esa. 26. 19 *arise: awake, and sing ye that dwel in the Earth.* So likewise you may read in the 37 of *Ezekiel*, (which I pray you read at leasure) how the Lord caused the graves to open, and the bones to come together, and live: So that wee see, that the dead bodies of Gods children do not perish, they are not cast away and lost when they dye, but they shall rise again: they shall be purified, made glorious bodies, and shall stand in Christs presence, and see his glory. Wee must not thinke that

that the Antiquity of long lying in the grave can shelter us from the resurrection, which will be common and generall? it is not like an earthly tryall; it is not the stubble shal hide *Saul*, nor the ground hide *Acans* sin: *Caine* shal rise with *Abel* face to face; *Herod* with *Iohn* the Baptist; *Felix* with *Paul*; *Moses* with *Pharaoh*, hand in hand; and then who can deny but that he hath done wickedly? our consciences will accuse us, which we carry daily and continually about us: the *Gentiles* shal rise up against the *Iews*: the heavens shall beare witnesse against us for our cold prayers, and the creatures of the earth for our rebellious thoughts: and then our own consciences shal justifie this to be true; then woe, and sorrow and wringing of hands, and no comfort can be afforded us; then would we give all that we were ever worth to have but a moneths time, or but a weeks time; nay, but a daies or an houres time or space to repent or to make our reconciliation with God whom wee have so often offended.

And therefore let us not thinke, that when

when death commeth and separateth the soule from the body, that then the body doth perish, and is cast away: No, no, it shal rise again, it is but laid in the grave, as in a sure cheft, and there is at ease, and lyeth asleepe, as on a bed of down: but when Christ Jesus shal come to judgment, it shal rise againe. For wee must know, that every true beleever is made a member of Christ: and not onely our soules are united to Christ, but even our dead bodies, when they be laid in the grave, they still remaine the deare members of his mysticall body, and therefore shall not perish, but rise againe to glory.

Resurrection proved.

And for our further confirmation in this point of Resurrection, let us see how it is confirmed to us by other Testimonies of holy Scripture: as that of *Daniel*;

Dan. 12. 13 *They that sleepe in the dust, shall awake: some to everlasting life, and some to everlasting shame.* And the Lord God by the Prophet *Hosea*, doth make unto his Church this gracious promise: *Hos.* 13. 14. *I wil redeem thee from the power of the grave. I wil deliver thee from death: O death I will be thy death: O grave, I*

wil

will be thy deſtruction. This is cleared by the teſtimony of Jeſus Chriſt himſelfe. *The houre ſhal come, in the which all that are in the grave ſhal heare his voice, and they ſhall come forth; and they that have done good ſhal goe into the reſurrection of life, and they that have done evill, unto the reſurrection of condemnation.* This is taught by the Apoſtles of Chriſt Ieſus, in divers places of their Epiſtles: As, *Behold, I ſhew you a myſtery, we ſhal not all ſleepe, but we ſhall all be changed, and that in the twinkling of an eye, at the ſound of the laſt trumpe:* And ſo forwards in the ſame Chapter, you may read, which will give you ſatisfaction for the reſurrection of the dead: And as St. *Paul* further ſpeakes, ſaying, *As by ſin came death, ſo by death comes life.* Likewiſe St. *Auſtin* ſaith, he that hath lived wel, cannot bee afraid to dye, nor doubtfull of his Reſurrection. And this is that which all of us confeſſe and beleeve, as one of the moſt principall Articles of our faith, *the Reſurrection of the dead*: So that wee may ſee it is cleare, that the godly and the wicked ſhal both ariſe.

Ioh. 5. 28.

1 Cor. 15. 52.

Phil. 3. 22.

arise, but the ends of their resurrection are different; the one shal rise to life eternall, the other to perpetuall shame and eternall destruction: So that howsoever it shall be a joyfull day to the godly, that have the sting of death taken away from them through Christs death, yet the wicked shal have no benefit by it; and therefore to them it cannot properly be called a resurrection, no more than the taking of a malefactor out of prison to bee executed, can bee called a delivery. But it shall bee with the godly and the wicked at that day, as it was with *Pharaoh's* servants; *Gen.* 40. both of them were taken out of prison, but the one of them to be restored to his office, to minister before the King, but the other to be executed, and put to a shamefull death: Even so shall it bee with the Godly and the
Phil. 4. wicked at the last day: both shall arise out of their graves as out of a prison, but the one to be ever with the Lord, ministring praises to him for evermore: the other to bee banished from his presence and cast into everlasting condemnation: For to them alone is the resurrection a benefit,

benefit, where remission of sins goes before: as we are taught in the Creed.

Now there are many grounds for this truth: the maine ground of all is the Word of God, wherein we have a cloud of Testimonies clearing this truth. The vision of *Ezekiel*, when he saw the field of dry bones: these received at Gods Commandement flesh, nerves, and life. Eze. 73.

So *Paul, We which are yet alive, and remaine untill the comming of our Lord, shall not prevent them which are asleepe.* 1 Thes. 4.

Christ himselfe hath undertaken this for his Church and Children. *This is the Fathers Will that hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up againe at the last day.* Ioh. 6 36.

And the Apostle St. *Paul* is bold to speake peremptorily that *this corruptible must put on incorruption, and this mortall must put on immortality*, as pointing indeed at his owne body. 1 Cor. 15. 52.

And indeed the Scriptures are cleare and plaine for the confirmation of this Article of our Faith, our Resurrection againe from the dead, as may appeare by all these places here quoted, *Esai.* 26. 19. *Ioh.*

19. Iob. 5. 28. 1 Cor. 15. 16. Acts 24. 15. Dan. 12. 2.

This must needs be a great comfort to Gods children, when wee can say with Iob, Chap. 19. I *know that my Redeemer liveth, and that I shall see him with these eyes*: This same body shall arise, this very body for substance though purged and cleansed from sin, yet the same for substance shall rise againe: And these my eyes, which have beene carefull to seeke Christ Jesus, to behold his glory, to read his blessed Word, to relieve the distressed members of Christ: that these my eyes shall see my blessed Redeemer, to my endlesse joy; and these mine eares, which have bin carefull to heare thy holy Word, to save my soule, they shall heare his sweet and blessed voice, saying unto me, *Come yee blessed of my Father*: For the bodies of Gods children shal not perish, but rise to glory, and be made *like unto the glorious body of Iesus Christ*. Oh how should this move all men and women to husband their times well, to the honour of their Creator, seeing hee will not let them perish, but will crowne them

Mat. 25. 34

1 Cor. 5. 8

them, and glorifie them for ever.

Secondly, this must needs bee a feare-full terrour unto all prophane and filthy sinners, who bestow their times wholly in the service of sin and Sathan, *They shal looke on him whom they have pierced, and shall lament*, Zachar. 12. 10. For even their dead bodies shal rise too, but how? to judgment, to torment, and to burne for ever in the Lake of fire and brimstone. Then thy soule and body shall be as an unhappy couple met, whilst thy body in one place eaten of wormes, thy soule in the other place, which is Hell, shall bee tormented for ever: all good things shall be taken away, all evill things heaped upon thee: All hope of comming from Hell is quite cut off; it will be a terrour to behold Almighty God, and a torment too, in that we cannot fly, nor escape from him: then will the Divells be gathering up their force to take possession of their sinfull soules, who in their life time would not hearken to Gods Word, nor feare his judgements; For after death comes Judgement, saith the Text; then if thou hast done ill, the Di-

Vse 2.

Re 21.8

vells in their severall shapes shall bind thee and lead thee to the place of perdition, even to be tormented for ever. Remember I pray you, that the aking of a Tooth doth hinder our sleepe night by night, and so torments us that wee can take no rest: what then will be the aking of the Soule, when it shall bee alwaies burning, like the *Salamander* continually in the fire, and yet never be consumed. Thou hast set open the Windowes of thy body, I meane thy wanton and adulterous eyes to behold wickednes, thou that hast delighted to heare vanity more than goodnesse, thou that hast used thy Tongue to lying, deceit, swearing, &c. and hast run to vaine sports and pastimes on the Lords day, to the dishonour of Christ to serve the Divell and thine owne lusts; know, O know that thy body shall one day rise againe to judgement, to torment, to be cast into the *Lake of fire and Brimstone.*

Consider the rich Glutton; hee should be a warning to all ungodly sinners: He gave his body to all kind of uncleanesse, pride, gluttony, &c. and now is his body tormen-

tormented, and would give even a whole world, if he were Lord over it, for one drop of water to coole his flaming tongue O let him be a warning to all sinners, & teach us to use our bodies well: to looke to our eyes, to our eares, and to set a watch before our mouths, for feare lest we dishonour God by them, and bring endlesse woe unto our selves.

Well then, you see that it is an exceeding great joy to Gods Saints, that they shall rise againe; and it is a comfort of all comforts, that we shall rise againe from death, and the grave, for then these eyes shall see those friends which sin & death hath so long separated: so it wil be a terrour unto the wicked, that they shal *rise againe to judgement*. It were well with the adulterous man, with the drunkard, &c. if their bodies might never rise, if they might rot and perish in corruption, and that their soules might bee even as the soule of a beast, a vapour utterly to bee extinguished. But now there is more behind, they shall one day come to judgement. And therefore St. *Iohn* telleth us in this place, *that he saw the dead both great*

and small stand before God. Even our dead bodies must rise, either to honour, or dishonour; either to joy, or to paine; to salvation, or damnation: and therefore it is necessary for us to bethinke our selves of this betimes, while it is called to day.

Vse 3. Thirdly, this should teach us, that wee mourn not immoderately for the dead: which is a great sin, to mourne without hope; nay, it is a kind of envy to bewaile the losse of a friend which is gone to rest; since, when Christ comes againe, he will bring us again with him. Who though these bodies of ours taste of corruption? they shall not perish in corruption: But the earth and the waters, and the fire it selfe shall give up a true accompt of all their dead they have swallowed up and devoured, in the day of Christ.

Vs 4. Fourthly, this should move us with all care and diligence to get good assurance unto our owne soules that these bodies of ours shall have a glorious Resurrection in that day. See *Paul*, I *have hope towards God, that there shall bee a resurrection of the dead, both of the just and*

Acts 24. 5

of

of the unjust. And this made him endeavour to keepe a good conscience before God and all men: so should we live as men wholly devoted to God, whose we are in life and death.

Both great and small: These words may admit a double exposition: for it may seeme thus: that by *great* and *small*, is meant those that be great men grown, or else little children: young and old, all must appeare. For we see that many dye even little children, young children of a span long, some againe dye full of yeares. Wel, both *great & small* must appeare: none shall be so young, or so little, but they must stand before God; and none so great, or so strong, but they must appeare likewise. Secondly, by *great* and *small* may bee understood all sorts and degrees of men and women, Rich men, and rich women; poore men, and poore women: All sorts and conditions must come to judgement, as well the Prince as the Subject; as well the rich, as the poore begger: as though St. *Iohn* should have said, I saw all men that ever have bin, or shall bee to the end of the world,

Who? Great and small.

none shall bee wanting: The rich and poore, young and old; high and low, married and unmarried, bond and free, all must stand before God. Oh, what a wonderfull assembly will this be, to see so many Millions of Thousands? It is a great sight to behold an army of men of an hundred thousand, but here shall be a thousand thousands, a number without number; even all men, women, and children that ever have bin or shall be unto the worlds end: None shall be wanting, the rich and needy, young and old, high and low, bond and free; all must stand before God. And therefore it is well called the day of the Lord, when all the offspring of *Adam* shall stand before God: whose Nature is *Majesty*, whose Life is *Sanctity*, whose Wayes are *Holy*; whose eternity hath no end; who made the World, and will never change his power nor mind, whose age never decayes, nor growes old with yeares. And as St. *Austin* saith, when he thought of Gods Attributes, *O Eternity, O Eternity, O Eternity*; in repeating of the word so often he thought to have dwelt upon the word;

for

for indeed, Eternity hath no end, and all things else have an end; and all must appeare before this Ever-living God at this generall Assize.

So that the instruction is very plaine, that all must appeare in Judgement: High and low, rich and needy, Noble and ignoble, all must then make appearance before the Lord Jesus in judgment: The poorest soule that ever breathed in this world, shall not be wanting when Christ shal come to judgement. *We must all appeare before the judgement seate of Jesus Christ that every man may receive the things that he hath done in his body, whether they bee good or evill.* It *is appointed for all men once to dye, and after death to come to judgement.* As men are sure to dye so sure and certaine shal they come to judgment after death. It wil not serve the turn as with earthly Iudges, the party is dead; for this judgement-seat is set forth for the *quick* and the *dead*. The Lord Iesus now for the manifestation of his Power, Truth, and Iustice must bring every one to judgement.

Doct. 6. All must appear before *Christ* in judgment.

2 Cor. 5 10

Heb. 9 27.

Seeing St. *Iohn* saw the dead, both great

Vse 1.

great and small stand before God, that is, all sorts of men and women, high & low, rich and poore, bond and free, all must appeare, and hold up their hands at the Bar of this great Iudge: Surely this ought to move all sorts of men, to make a conscience of their lives, to repent of all their evill wayes, to turne to God by true repentance: for you see here no excuse will serve the turne, no avoyding of this appearance: all must appeare, the very Divells themselves, and all the damned spirits must come to judgement, *Tophet is prepared for the King*, saith *Esay*, the Judge, the Gentleman, the Rich man, if they be wicked, their Riches shall not excuse them, but rather be a witnesse against them; nor the poorest shall not be forgotten.

2 Cor 5. Esay 30.

Surely then, if we have any care at all, what shall become of our poore soules at this day, we ought to perswade all, both the poore and rich, Minister and people, to repent, and turne to God, and leade new lives; that then wee may rejoyce with joy unspeakable, and be glorious at the last appearance. This did make St.

Paul

Paul to labour to keepe a good conscience before God and all men; and why? because there must come a day when all must arise to judgment, & give a straight accompt of all their evil thoughts, words and workes. And the same reason should stirre us up likewise to keep a clear conscience. And what is the cause that men live in sinne, and defile themselves with many thousand abhominations? Surely, because they thinke not of this day, that they must all come to a reckoning: Oh, it would stay and bridle their carnall hearts from many foule and filthy sins, *which now they commit with greedinesse.* Act.24.16 1Cor.5.11

This will bee a happy day to all the children of God, to heare the Judge say unto them, *Come yee blessed of my Father inherit the Kingdome prepared for you from the beginning of the world*: O happy day! O blessed voice! But to the ungodly sinner, that lives in sin, as the drunkard, blasphemer, &c. this will be a terrible and fearefull day, to heare the shrill voice of the Judge, *Goe yee accursed into everlasting fire, prepared for the Divell and his Angels*. O doleful voice! O heavy Acts 17. 2 Mat.25.34

vy newes! O fearefull sentence! O woe, and ten thousand woes to all ungodly sinners: Woe then unto the Idolater; woe then unto the Adulterer, &c. woe to ungodly wretched sinners, for there is no escaping of this sentence. All must appeare, all must stand before God, all must come to their answer; None shall be so great to escape, or so small to be forgotten. And then woe to them that shall arise to this fearefull and heavy sentence, and sad newes of condemnation. Oh, it had bin better for such men if they had never bin borne, or had bin brought forth as loathsome Toads and Serpents; for then begins their eternall misery and condemnation.

Oh then again & again let us bethinke our selves, that wee must come to judgment, we must be called to a reckoning: we cannot escape the heavy sentence of judgement by any meanes whatsoever.

Vse 2. Againe where St. *Iohn* saith, *Wee saw the dead*: As this may be a terrour to all wicked and ungodly men and women; so here is matter of endlesse comfort unto all poore members of Christ Jesus: In this

this life who is more full of griefe in body and minde than Gods Children? Long and tedious ſicknesſes, many annoyances; ſome be full of ſores from top to toe; as *Iob* was, which confeſſed, and ſaid to *Corruption*, *Thou art my mother; and to the worme, thou art my ſiſter and my brother*: and though *Iob* had all theſe ſores outward, yet St. *Ambroſe* ſaith, *Hee had within him a ſoule full of ſweet Oyntment, which was full of ſweete ſavour in the Noſtrils of God.* Some maimed and diſeaſed in body, as *Lazarus* was, as the poore cripple, which lay at the poole of *Bethesda*. Well, when our bodies ſhall now ariſe, they ſhall not be weake, or lame, or maimed, but a very perfect body, ſound, and a glorious body: All paine ſhall have an end, all woe ſhall ceaſe. And ſuch ſhall their reſurrection be, as is ſpoken of in *Matth.* 27.52. *And the graves were opened and many of the Saints bodies which ſlept aroſe, and came out of the graves after his reſurrection, and went into the holy City of* Jeruſalem. *But as for the ungodly, it is not ſo with them*: But they ſhall ariſe, that

Iob. 17. 14.

Ioh. 5. 7, 8

that both body and soul may goe into hel together, which is a place for reprobates.

Oh that we had hearts to think of this, both young and old, rich and needy, Minister and people, that wee must stand belly-naked before God; that we must give an account of all our sinnes to his Majesty, it would bridle us, and keepe us from many presumptuous sins, which now we daily commit, and as wilfully as the horse that rusheth into the Battell.

The Great Assize.

The second Sermon.

Revel. 20. Verse 12, &c.

12. *And I saw the dead, both small and great stand before God: and the Bookes were opened: and another Booke was opened, which is the Booke of life: and the*

the dead were judged of thoſe things which were written in the Bookes according to their deeds.

WEe have already heard the Perſon of the Judge deſcribed unto us, with what unſpeakable Majeſty and glory he ſhall come, to the great comfort of the godly; and alſo with what terrour he will come, to the amazement of the wicked. Secondly, we have heard who ſhall be cited to appeare; *Both great and ſmall*, all muſt appeare.

We ſhall at the day of our reſurrection appeare in full beauty and ſtrength, the old ſhall not bee above 30. nor the Infant under the ſame yeares: I ſay wee ſhall then appeare before God in a perfect age as *Adam* was created at, which was a perfect man, which was about 30 yeares old, or at the age of our Saviour when he dyed upon the Croſſe, which was about 33. yeares, as our ancients do affirme. And for the place where it ſhall be, it is imagined by diverſ good Divines, and likewiſe by *Thomas Aquinas*, and all

all the Schoole-men, except *Peter Lombard*, and *Alexander Hales*, that it shall be over the vally of *Iehosaphat* by *Mount Olivet*, which is neere unto Ierusalem eastward from the Temple, and as our Cosmographers describe it to be, in the midst of the superficies of the earth, and it is very likely for foure reasons.

First, To confirme this, the Scripture doth intimate so much in plaine words. *I will gather together all Nations into the valley of* Iehoiaphat, *and plead with them there.* Ioel 2. 1, 2. *Cause thy mighty one to come downe, O Lord, let the heathen be awakened, and come up to the Valley of* Iehosaphat, *for there will I sit and judge all the heathen round about.* 2Ch. 20. 29.

Secondly, because that as our Saviour was thereabouts crucified, and put to open shame: so over this place his glorious Throne should be erected in the aire when he shall appeare in judgement, to manifest his power & glory: for it is meet that Christ should in that place judge the world with righteous judgement, where he himself was unjustly judged and condemned. Likewise, that neere unto this

valley

valley was Mount Moriah where *Abraham* would have sacrificed his son *Isaac*, as you may read 22. *Gen.* Also that *Iacob* saw two Angels ascending and descending on a ladder. *Gen.* 28. Also the Angell put up his sword, and fire from heaven burnt the Sacrifice in *Araunahs* floore, 2 *Sam.* 24. Also neare this place *Salomon* built the Temple, 2 *Chr.* 3. 1. Likewise this was neare the place where he preached the Gospel, suffered his passion, and after entred into glory.

Thirdly, because seeing the Angels shall be sent to gather together all the elect from the foure winds, from one end of heaven to the other, it is most probable, that the place whither they shall bee gathered to, be neare to Hierusalem, in the valley of *Iehosaphat*, and this valley was so called at first, from the great victory which the Lord gave *Iehosaphat* and his people over the *Amorites*, *Moabites*, and those of mount Sier; which victory is a type of the final victory which the supreame Judge shall give his Elect over all their enemies in that place at the last day.

Fourthly and lastly, because the Angels told the Disciples that as they saw Christ ascend from Mount Olivet, which is over the valley of *Iehosaphat*; so he shall in like manner come down from heaven, and this is the opinion as I have said before, of the afore mentioned Schoolmen and Authors.

3. Circumstance. How men shall bee judged.

Now followes in the third place, the most speciall and principal matter of all; namely, after what manner all men shall be judged, in these words: *And the books shall be opened, &c.* We know that earthly Judges are brought to the Assizes with great attendance: They being placed, the prisoners are brought forth, they are called over one by one, and their inditements are read, and witnesses produced; and so accordingly to their offences they receive judgement. Even so at the great day of the Lord, Christ Jesus shall come with ten thousand of Angels, and before him shall stand all men and women, both great and small: and then shal the bookes bee brought forth. Indeede wee see, when an earthly Judge sits on the Bench; it holds a long time to try

Causes

causes: such witnesses, and such evidences must be produced: but it shall not bee so at the last day; for when all men shall stand at the barre of Christs judgement, they shall bee judged according to the written Records, even according to the Books: for they shall then be opened.

Bookes, what is meant by them.

Now if you would know what these Bookes be, it is easie to know; for they be even the particular conscience of every man and woman: thy conscience is the booke that shall be opened, and that shall be as good as ten thousand witnesses, either to excuse or accuse thee before God. For there shall need no other witnesse, no other evidence against us at the last day, but our owne Conscience. For as God hath his book of infinite knowledg, whereby he knoweth the sins and offences of al men, as certainly as if they were written in a booke: so likewise he hath given unto every man and woman a book, their own conscience, wherein are fully written *all our thoughts, words, and deeds, so as none shall escape*: David saith, *Thou O Lord knowest the thoughts of my heart, long before I utter them.*

Every mans conscience.

A marvelous thing.

And then shall be opened, first, *the book of the Law, and then the booke of Conscience*; by which all our actions must be tryed and examined: for God keepes a book of alour particular thoughts though they were never so swift; and it is called Gods Book of Remembrance: then the book of our own Conscience shall bee opened, which is now so closed up in our breasts, that no eye on earth but our own knows and perceives. These books being opened, we shall find then our sins to agree in every title: Then there is a booke of judgment, by which this sentence shal be pronounced by; then last of all, there is a booke of life, in which all our names are written, and that was the booke which *Moses* zeale did desire that his name might bee blotted out, rather then his Masters Name should bee blasphemed. Gods book is unalterable, and cannot be changed, or defaced by time. Mark I pray you, first, before the Sentence is denounced, the bookes shall be opened, which is the booke of the Law, and then secondly, the Booke of our Consciences, the one shewing a man what hee should doe,

do, the other what he hath done, Against the book of the Law, none shall be able to except: *For the Commandements of the Lord are pure, and righteous altogether*: and as for the book of Conscience, who can deny it, or except against it, seeing the Lord will then judge a man, not by another mans conscience, but by his own, the which he hath alwaies had in his own keeping, even in his bosome? Psal. 19

Now seeing here what is meant by these bookes, namely, every mans particular Conscience: let us come to search what be the things written in this book; and first what use wee are to make unto our selves from this: *Every mans booke shall be opened, &c.* First, in these bocks are written every thought of our hearts; none so secret, or so close, but it is here recorded. Secondly, every ungodly speech & every idle word of our mouth. Thirdly, every act that men doe, though never so closely done: *Thou hast sealed up all our sins in a bag*, saith *Iob*, to shew the exact kinde of keeping them against the day of accompt. Surely, if there be any thing in a man to bee marvailed

Doct. 1. All our thoughts, words, & workes, must come to judgement.

I. In the Bookes of our Conscience is written, 1. Our thoughts. 2. words. 3. Our workes.

vailed at I must needs confesse, that this is a wonderfull worke of God, that he hath given to every man and woman a Conscience, which is like unto a Booke, in which are recorded all our thoughts, words, and workes: A wicked man, and an unchaste woman, how many thousand vile and filthy thoughts have they in their minds night and day? their hearts burne in lusts and uncleanesse: now they passe away from them, they regard them not, they make little or no account of them: But know, they are all written in this booke of thy Conscience: thy conscience marketh them, thy conscience writes them downe, and if thou repent not of them, and leave them. O woe unto thy soule, *when these bookes come to be opened, and read over*; For then thy conscience will accuse thee, and lay unto thy charge every one of them in order. *Thou hast set my misdeeds before me, and my secret sins in the sight of thy countenance*, saith *David*.

Againe, in the heart of man what anger, what envy, what malice lurkes therein? and they passe it over, and think it no

matter

matter? Well, know (beloved) that unlesse you repent of the very thoughts of your hearts, even these things will bee found written in the Bookes at the day of judgement, and what a lamentable thing will that be?

Secondly, as our conscience is privy unto all our thoughts, and will accuse us of them at the day of judgement: so all our speeches are noted therein. What a number of prophane speeches passe out of the mouths of wicked and ungodly men and women? what horrible and blasphemous oaths, what cursed speaking, lying and slandering? Now a wicked person, that thus abuseth his tongue so many severall times in one day, he cannot for his life remember them. Well, know that every sinfull word thou speakest, *is written in this Booke*, there it is recorded: And when this booke of thy conscience shal be opened, it wil discover all thy sins, not onely thy filthy thoughts, but every wicked word.

Our Saviour tels us, *that we must give an account of every idle word at the day of judgement*: and though men labour to Mat. 12. 16

forget them, and slight them by pastimes and company, yet they are written in their consciences, and one day shal come to judgement. Know this I intreat you, that we must all have a resurrection, and then give an account of our actions, whether they have bin good or bad; the number is here set down in the word *all*, as in the 25. of *Matth. All must appeare*; all must arise, and give an account to this Judge. Nor must we imagine that we shall bee called particularly, or one by one, like a Jury impannelled; or like a company or Corporation, as first one, and then another: No, it is said, All must arise together, and give a reckoning how we have bestowed our Talents. If it be so, how then should this awaken us all, and cause us to looke unto our lives, and to learne to know of what we are made, and to make a covenant with our eyes, as *Iob* did; and to confesse with him, though we bee now rich and strong, as *Iob* was, that corruption is our Father, & to the worme, thou art my Mother, and my Sister: and to set a watch before our mouths, as *David* did; and to lay aside our

our vaine oaths; and idle mirth, which (as *Solomon* saith) cannot want iniquity; seeing all of them must come to judgement.

Thirdly, if we come unto the lives of men and women, why (alas) they be nothing almost but a continuall practise of sin, and the sinne of mens lives be innumerable, even as the sands one the Seashore. Now though mens lives abound with so many thousand sins, yet we see man perceives not nor knowes one quarter of his sinnes. It may be hee knoweth some, but forgets the greatest part of them: But yet they be all written in the *Booke of thy Conscience*: and they shall all come to judgement, when these Bookes shall be made manifest, though never so secret; for thy conscience doth mark them all, and pen them downe against the day of account.

There is no sin so secret, that God will not bring to light. yea all our sins shall be discovered and laid naked before him whatsoever hath bin done in secret, shall be published one the house-top, and shall come to light

2 Cor. 5 10
Mat. 12. 36
Eccl. 12. 14

And

Reason. And there is reason for it: First, because it shall make the sinner the more ashamed and tormented for his sin: for the more a man comes to see the number & greatnesse of his sinnes, the more it will vex his soule, and torment his heart: as a man that is in debt, the more he thinkes of his debt, the more it troubles him: so it is with a sinner; his sins are debts, set upon Gods score, and registred in his book.

Secondly, that the wicked may not plead, not guilty: God will take away all colour of excuse, *They shall have no cloake for their sin*; and if it were not so, they would be ready to say, *Lord, when saw I thee an hungry, &c.* The Lord doth as every righteous Judge doth, or ought for to doe, convict them before he condemns them.

Iohn 15.

Mat. 25. 44.

Now seeing what is meant by this *Booke, our conscience*; and likewise what be written in them, even all our thoughts, words, and workes: let us come to see what use wee are to make of this Doctrine.

Vse 1. Hence first of all, we may observe the endlesse love and mercy of our God towards

wards us, fore-telling of every one of us now of the opening of these Bookes, that our consciences shall bee laid open, these bookes unclapsed, and all our thoughts, words, and workes must come to judgement. Surely, it is to this end and purpose, that we might prevent the danger that is to come, and labour to keepe a good conscience, washed and purged in the bloud of Christ, that it may not lay to our charge any one sin, but assure us that we are in the favour of God.

Secondly, wee see here that it is not enough for a man or woman to abstaine from evill words and workes, but evill thoughts likewise; the very lust of the heart. *Paul* complaines of this, and *Peter* bids *Simon Magus to repent, & pray, if perhaps the thoughts of his heart might bee pardoned.* How ought then every Christian man and woman to bee wary of their words, yea of their thoughts, seeing wee must give an account of all: and our owne conscience which is within us, to beare witnesse against us; and this we ought to take notice of if the book of our consciences be foule, that we doe not

Vse 2.

not sinke under the weight of despaire; and if wee bee cleare, not to presume of our selves as *Peter* did; but rather with *David* desire the Lord, *Not to enter into judgement with thy servant; for in thy sight shall no man living be justified.* But say, O Lord I will not dispute the cause with thee; for if I propound my righteousnesse, thou wilt condemne mine iniquity: wee may justifie our selves before our selves, but not before God; and not by pleasing our selves, but displeasing of God; for our books shall be opened saith the Text, and that is the touch-stone to try whether wee have done good or ill. Saint *Augustine* confessed, O saith he, I want mercy, and as a fugitive I returne and seeke for peace, and confesse I am not worthy to be called thy creature, my conscience tells me so, which is the witnesse that I daily and hourely bear about me: And why should we carry this book within us, some will say? I answer, because God will bee just in all his waies, and righteous in all his dealings; and because our own sins which we have committed, wee are apt to smother; and be-

Psal. 14.3

cause

cause we think we have committed them secretly, and that no man hath seene us, we will deny and forget them; therefore hath God placed this book in our breast which is our conscience, which will either excuse or accuse us that day, I doubt not but the Children of God are carefull over their very thoughts and words. For a wicked carnall man may abstain from some grievous sins; but it is a note of the true child of God, to repent of his evill thoughts, and to bee carefull over them continually.

Thirdly, seeing every mans conscience is the booke, and every mans sinne is penned downe therein: wee may see the woefull misery of all those that have defiled consciences, wicked and uncleane hearts. For looke how their Consciences doe accuse them, even so will God condemne them. And having not repented of their sins, they carry a tormentor with them: namely, *a guilty and an accusing conscience, which is their Judge to condemne them, and their Hell to torment them.*

Vse 3. shewes the misery of such as have polluted conscience.

Fourthly, here is condemned that wil-

Vse 4.

fulnesse

fulneſſe of many in our dayes, who never think of this, but if they can hide and conceale their ſin from the world, they thinke they have done very wiſely. But alas, alas, deceive not thy ſelfe, nor thine owne ſoule: God taketh a view of all thy actions, he noteth thy darke ſhop, thy falſe weights, and mixed wares; he is light it ſelfe, and ſhall not he ſee? Juſtice it ſelfe, and ſhall hee winke at unrighteous dealing? He knoweth the heart, and can the deceitfull tongue of mortall man deceive him?

If then this be ſo, what manner of men ought we to be in holineſſe of life, and blameleſſe converſation? how ſhould we ſet a watch over our tongues, and be ſure to have an eye to our feete, to abandon all our evill thoughts? but alas, we think not of this day, it doth not enter into our hearts: for if it did; would men lye, ſteale, commit adultery? it were impoſſible. call to mind then betime this day of reckoning and accompt; that thou goeſt on now in an evill courſe and way of ſin that one day thou muſt come to an account, when all thy ſins ſhall be diſcovered

red, and laid open to all, to Angels and to men. Wee pitty that mans caſe whoſe cauſe being bad, is like to be heard before a Judge that will doe Juſtice, and ſo can looke for nought but to bee undone for ever: and yet never conſider what reckoning we have our ſelves to make at this day of the *Great Aſſize* of all the world.

Fiftly, ſeeing the books muſt bee opened, and every mans Conſcience muſt come to ſcanning; becauſe ſentence ſhall paſſe, and judgement ſhall be awarded according to the things written therein: how ſhould this cauſe us all, both Miniſter and people, to labour to get a good conſcience? If thy Conſcience be good, thou ſhalt not doubt to be bleſſed: If thy Conſcience be filthy, and polluted, thou art accurſed: And therefore it ſhould be our chiefeſt care, our chiefeſt ſtudy, and our chiefeſt deſire all our life time to keepe a good conſcience. Now if you ask, how is it poſſible to get a good conſcience? I anſwer, for the getting and keeping of faith, and a good conſcience, wee muſt know it is done by the uſe of the Word of God. *Sanctifie them by thy*

Vſ 5.

The way to get a good conſcience.

Ioh. 1.17. *thy truth: Thy word is the truth.* And therefore we must intreat the Lord to exhibite unto our mindes certaine testimony of his saving grace which hee hath begun to worke in us, which will make our consciences tender, and good consciences, when these bookes shall bee opened, and so to power out his holy spirit into euery one of us, that it working in our hearts, we may doe that which is pleasing in thine eyes to walke in thy Commandements, and to keepe the judgments, and that by the Ministry of thy holy word & Sacraments (indued with a justifying faith) to beleve in the name of thy Son, and so being made partakers of Christs righteousnesse, we may have the bookes of our consciences found perfect, and all our misdeeds cancelled, and that then no longer we may have the spirit of bondage and of feare, but the spirit of thy gracious Adoption, which makes us cry *Abba Father*, which wee cannot do without this in having a good conscience before God and all men: All graces of Gods spirit are wrought by his word. But that we may get a good conscience, we must, Iust,

First, repent of all our sins, wee must know by the Law of God what is sinne, and what is not. 1.

Secondly, wee must know the heavy curse of God even for sin, that the reward of sin is death eternall, both of body and soule. For men do by nature sooth themselves in their sins; and though we heare of Gods judgmenes against sin, yet whose heart is touched and troubled? Thus we run on still in sin and feare nothing; they meant wel they say, but live ill, and think all is well. 2

Thirdly, till wee see what sin is, and then see the curse of God due to sin, wee shall never seriously try our consciences, & see how our sins have wounded them, that so we may repent us of sin. 3.

Fourthly, we must bee grieved for our sins, we must acknowledge and confesse them, begging for the pardon of them; *and to hunger and thirst after Christ Iesus*: for there is nothing that can purifie the conscience, and quiet the heart, but onely the bloud of Jesus Christ applyed to our soules by faith, with perswasion of the forgivenesse of them. 4.

Marke here then, (beloved) when a man is thus truely humbled for his sins, and beggeth the pardon of them with sighs and groans: then wil the Lord send down into his soule *his blessed Spirit, to assure us of Gods mercy, of the pardon of our sinnes, that our wounds in conscience are healed: and this is done by the meanes of a lively faith, which purifies the conscience.*

Act. 13.9

Hereby wee may perceive that most men and women are in a woful case: For (alas) the greatest part are ignorant of the Law of God, and know not what is sin, and what is not sin, and therefore cannot possibly have a cleare conscience;

Heb. 11.6. *For whatsoever is not of faith, is sin.*

Againe, though men see their sins, and oftentimes their consciences checke them for sins, yet how few do bewail their sins? For I am perswaded that there is not so wicked a sinner living, but sometimes his conscience checks him: indeed, men see not the danger, and feele not the wounds of the conscience, because now their bookes be clasped, they be shut up, their seared consciences be now asleepe: but the

the day will come that their books muſt be opened, & their ſecrets declared, and then their conſciences will accuſe, condemne, and torment them, ſo that they will wiſh they had never bin borne.

Againe, when a man or woman hath gotten a good conſcience, ſo as being truly humbled for their ſinnes, and begging pardon, they finde ſome aſſurance of Gods love in Chriſt, and that now their conſciences doe not accuſe them, even then muſt men take no leſſe paines to keepe and preſerve a good conſcience, to doe nothing to wound the conſcience. *A wounded conſcience who can beare?* A mans conſcience is a very tender thing: it is like the apple of thine eye, if it bee prickt but with a pin, it will not onely blemiſh the eye, but endanger the ſight: So the conſcience is a tender thing, if yee pricke it by ſinne, it will blemiſh it, and wound it, and even make havocke of thy ſoule. And therefore ſaith *Solomon, Counter-guard thy heart, and watch over thy ſoule, Prov.* 4. 14. That thou doe nothing that may wound thy conſcience. Pro: 18, 14

Meanes to preserve a good conscience. 1.

Now that we may keepe these bookes of accompt (our consciences) pure and good, we must do two things: first, avoid all things that may any way hurt a good conscience. Secondly, use all good means and helpes to cherish a good conscience. In truth al sin hinders a good conscience. Sin is that which doth wound the soule, and maketh shipwracke of a good conscience; that is the very overthrow of mens soules. And therefore if you would keepe a cleare conscience, take heed of sin which wounds a good conscience, and *makes it unable to stand before God at the last day.*

What be the lets of good conscience. 1. Ignorance

But there bee two speciall lets and impediments of a good conscience: first ignorance of the law and the word of God: for when a man knowes not what is sin, and what not, how can he take heed lest he wound his owne soule? And therefore wee see, let a man come into his house at midnight he can find nothing amisse and out of order: but let a man come in at noone, then he can espy the least deformity; even so poore ignorant soules, not knowing the Law of God, cannot see

Simile.

any

any wounds in their consciences, nor nothing amisse in them. But let them come to the Word of God, and looke in this glasse, then they shall finde themselves much out of order, to have wounded soules, and defiled consciences.

Then the other impediment of a good conscience, is worldly lust; namely, the love and exceeding desire of riches, honours, pleasures, &c. and he that suffers these desires to rule too much in his heart cannot possibly keepe a good conscience. 2. Worldly lust.

And here would I advertise every Christian: First to do all things that may save and cherish true saving faith: whereby our soules bee assured of the love of God in Christ Jesus for the pardon of our sins: For faith is the root and foundation of a good conscience: and without faith there can be no good conscience Now to preserve faith, wee must often heare and read the word of God, repent of our sinnes, acknowledge and confesse them, and bee humbled for them, and walk in the paths of faith & repentance, and in so doing we shall finde more and Rom. 10

more the comfort of a good conscience. And therefore wee must take heed that we doe nothing to breake off the feeling of Gods love, for to wound our poore consciences.

Secondly, wee must endeavour in all things to obey Gods Will, and to beare a constant purpose not to sinne in any thing; for a purpose to live in sin, and a good conscience cannot stand together, so that where a purpose is to live in sin, there is neither faith, nor a good conscience.

Thirdly, we must walk with God by
Gen. 5.22 example, as *Henoch* and *Elias* did, so to order our lives, as if wee were alwaies in the presence of God: and likewise to remember that his eye is the all-seeing eye; though we think none doth behold us, yet God sees us, and will punish us: but remember this, and this will make us keep a good conscience; and the want of this maketh men bold to sin, because they consider not, that God sees them and that they have a conscience within them.

And

And another Booke was opened which is the Booke of life.

THus when Chriſt Jeſus hath examined the books of mens conſciences, to view what is therein written, that judgement may bee awarded accordingly; now he ſheweth that he will open a ſecond book, and that is even the Book of Life. And of this Booke of Life we ſhall ſee often mention made in the ward of God, both in the Old and New Teſtament: as that of *Moſes*; *Oh this people hath grievouſly ſinned: Therefore now if thou pardon their ſinnes, thy mercy ſhall appeare. But if thou wilt not, I beſeech thee raze me out of the Booke which thou haſt written.* Againe, *Let them bee put out of the book of life, neither let them be written with the righteous.* Againe, *Hee that overcommeth ſhall be cloathed in white array, and I will put out his name out of the booke of Life.* And the holy Ghoſt ſpeaking of the heavenly *Ieruſalem*, ſaith, *There ſhall enter into it no uncleane thing, neither whatſoever worketh abhomination or lyes. But they which*

What is meant by Booke the of Life.

Exod. 32. 31, 32.

Pſal. 69. 28

Rev. 21. 7

Rev. 3. 5.

Phil.4.3. *which are written in the lamps book of Life.*

Now if yon would know whet is here meaet by the book of Life, it is the book in the which all the names of Gods Elect, which in his Eternall purpose hee hath chosen be written es it were with letters of gold : it is nothing else but the Almightes eternall Co unsel, purpose and decree. wherein he hath electted and chosen a sertaine compeuy of mankinde to bestow eternall life upnn them: for we must not think taat God hath any need af a Book, but onely for our understanding he keepeth thus : Even as a Captein writes the names of his souldiers in a Roule to call them one qv one : and as in Cities thenames of the chiefe men be reorded; so God hath as it were enrolled the names of all his Saints, and engraven them in the Booke of Life with Letters of gold for ever, so as not one of them shal perish. Thus seeing what is meant by the booke of life, let us see what wee may learne hence.

Doct. 1. God hath Hence then wee learne that God hath a booke of life, wherein the names of al

the

sche Elect are written, the place make it manifest, who is able to call over all his cruants and peop by their names, even as Records are kept in a City, or Corporation, wherenin the Names of al that are free in the same are written: so perfectly are tll the elect knowne to God who can call them over by name, Let su heare the reasons fort r. he further cou fi umation of the same point

a Book of life, w bee in are the names of al the elect written.

First, he is the true shepheard of his sheep Now every good shepheard knoweth his sheep. *I am the good shepheard, I know my sheep, and am known of mine.*

Reas. 1.

Iohn 10.

Secondly, the knowledge of God, indeed is so exact and perfect, *that nothing can be so secret that is hid from him. He searcheth the heart, hee tryeth the reines and understandeth the thoughts long before. His eyee are like a flame of fire, and his feet are like fine brasse,* as S, *Iohn* saith; to shew that nothing can be hid from his sight.

2.

Psal. 7 8
Psa. 13 9

Rev. 2.18

What be the Vses?

Vse 1.

First hence wee may behold the blessedand happy estate of all the *Elect and chosen children of God.* For all those which

which be *written in the Booke of Life* bee blessed and happy for ever. *If thy name be written in the Booke of Life, thou shalt never perish*, Christ will not blot out thy name out of the booke of life, but acknowledge thy name to be in his book at the latter day, to thy endlesse joy and eternall comfort. *Whom God loves once, he loves to the end.* But woful and wretched are those which are not written in this booke: for all these shall be shut out of heaven, whose names are not written therein.

Rom. 11.

Rev. 2. 27

But here we must take heed of the carnall reasoning of wicked men and women. Many there be who reason thus: If I be the childe of God, and written in the booke of Life, let me live as I list, nevertheless I am sure to be saved. Others say, if I be a reprobate, and not written in the booke of Life, I am sure then I shall not be saved, although I live never so well; take heed I say with Saint *Paul*, that ill words do not corrupt good manners; we know that God made us without our helpe, yet hee will not save us without our helpe, or whether we wil or

no:

no: Poore ſoules, they know not what they ſay, they ſpeake flat contrary: for if God hath elected any man or woman to eternall life, he hath ordained that they ſhould walk in the way leading thereunto, and by their good which others behold, may glorifie the Father which is in heaven: and it is impoſſible that they ſhould run on in ſinne, and live and dye therein. And therefore if men thus reaſon they do even caſt away their own ſouls, and with *Cain* and *Iudas*, become their owne judges and executioners: but let all men know, that as God hath ordained ſome men to eternall life, and written their names in Heaven, ſo hee hath appointed them the meanes to walke in, to bring them thereunto. Rom. 8. 3

Secondly, we are taught here that the Lord hath a book of life, wherein all the names of the Elect bee written: wee ſee hence what muſt be our chiefeſt joy, & beſt comfort, even this, to know aſſuredly that our names are written in the book of Life. This Chriſt himſelfe will teach us in that ſpeech of his unto his Diſciples, which rejoyced, ſo, becauſe the Divells

Vſe 2. Shewes what care the godly ought to have, to know that their names be written therein.

Divells were subdued under them, and cast out by them: Nay rather, (saith our Saviour) *Rejoyce that your names are written in the booke of Life*: But alas, what do we rejoyce in? to be the sons of a rich man, a gentleman, or Nobleman, to have Gold and silver, lands & livings? This makes men to beare themselves aloft, & to presume so much of their owne strength and power, that they forget God and a good conscience, which must stand them in great stead at the end of their life: but who is hee that rejoyceth in this, that he is the Son of God, and that his name is written in the booke of Life?

Note.

Well, having thus observed from the Word of God, what is understood by this booke of Life: namely, the eternall decree of Gods election: hence commeth two weighty points to be considered of us: First, whether it bee possible for the childe of God to know whether his name be written in the booke of Life, or no. Secondly, if it be possible that by what meanes wee may attaine to this knowledge, to be assured that our names

1.

2.

bee

be in Heaven, that we are in the number of those that shall bee saved: And these are two most necessary and fruitfull points for to be known of all good Christians.

Now concerning the first, whether it be possible for the child of God to know whether his name bee written in the booke of Life, or not: The Church of *Rome* holds, that no man can certainely know whether he bee the true childe of God, or no: Nay they condemne this as a foule fault, and bold presumption, for any man to be certainely perswaded of this, that hee is the childe of God, elected in Christ Jesus, and that his name is written in the booke of life. They say, we are to hope well, &c. but (alas) shall we venture the salvation of our soules upon an uncertaine hope? No, we must goe further and labour to be assured, and certainely perswaded of this hope, that our names are written in the booke of Life.

I. Whether it be possible for the child of God to knowwhether his name be written in this booke of Life:

And that a true Christian man or woman may assuredly bee perswaded, and certainely know, that he is the childe of God,

God, it is out of question, if we will beleeve the holy Ghost: Else why should St. *Peter* will us to *give all diligence to make our Election sure? And why did our Saviour bid his Disciples rejoyce that their names were written in the booke of life*, if they could not know it? Againe, every Article of our Christian faith doth confirm the truth of this doctrin; where we are tanght to beleeve the Catholike Church, and that wee are of the number of Gods people: we beleeve the pardon of our sins, and that wee shall have life everlasting.

1Pet. 2.10
Iohn 19.
Rom. 8.16
Luke 10.

Now then you see how little wee are beholden unto the Church of *Rome*, who hold that we may not bee certainely perswaded of our salvation, but must onely hope well. Did not *Iob* know it? Did not *Paul* before know it? then let no man doubt of this, that the children of God may and doe know it, that they shall be saved. And therefore let us beleeve this Doctrine and embrace it: and withall, let us abhor the Doctrine of the Church of *Rome*, which is contrary to the Gospell of Jesus Christ. For what

Iob. 19.
Rom. 8.38

comfort

comfort can any Christian have, till hee know that he is the child of God? How should we dare to call upon God? How can we bee at peace in our soules? with what comfort can wee performe obedience unto God, except we finde this blessed perswasion, that our names are in this booke, and that we be the elect and chosen of God?

Secondly, now the next question is, how any man or woman may come to this certain knowledge, whether his name be written in this book, and how he may confidently be perswaded, whether hee be the childe of God, or not? And this you see is matter of no small moment, but such a thing that concerns our soules very nearely; and therefore let us be very carefull to listen unto it, that we be able to prove our selves, whether we bee in the faith, or no, whether wee bee the sons of God or not; and so whether wee shall be saved or not. Oh, it is matter of endlesse comfort to Gods children, when they know this, that they be the children of God, and that eternall life belongs unto them; it will stir them up to obey God

2.

2 Cor. 13.

God with joy and cheerefulnesse all the dayes of their life.

By what meanes we may come unto this knowledge Deut. 29

Now there be two waies to know it: One is by ascending up to Heaven into the privy counsell of God; but this is a dangerous way, and not to be attempted by any man, because *Secret things belong to God; but things revealed to us and our children; and his waies are past finding out*: And therefore this way no man dares to assay.

Besides this, there is yet another way to know this, and that is by descending and looking into our selves, and by certain marks and testimonies in our owne hearts, to prove that we are in the number of Gods elect. For as *Solomon* saith, Pro. 29 *As water sheweth face to face, even so the heart sheweth man to man.* Even as a glasse sheweth what a mans face is, so will a mans heart and conscience shew what he is in the sight of God. Then if you would know whether your names be written in the Booke of Life, that is, whether you be the Elect of God, and heirs of eternall life, you must now enter into your owne soules, *Prove your selves*,

selves, and you shall certainely know whether you shall bee saved, yea, or no. For if thou finde in thee the true markes and notes of Gods children, thou needest not feare but that thy name is in this Booke, and thou shalt certainely bee saved. But as for wicked and prophane men and woman, that make no conscience of sinning, they shall in spite of their teeth, upon this examination, utter this dolefull tune; *I am a sinfull wretch*, I know not what will become of my poore soule at the day of judgement. And therefore that we might in some measure try our selves, and judge whether it be in this booke, and so shall be saved; let us search out of the holy Word of God some certain marks of Gods children. 2 Cor. 13

The first marke whereby wee may know whether wee be elected, or not, is the inward testimony and witnesse of Gods spirit: *Yea have not received the Spirit of bondage to feare againe, but ye have, &c.* Whereby S. *Paul* tells us that wicked and ungodly sinners, which have not the Spirit of God to guide them but live in sin, have onely the spirit of bon- Markes of Godschildren by the Spirit. Rom. 8. 15

dage, they have no true peace in their soules: but they that bee the children of God, have the spirit of Adoption, which seales unto our hearts the assurance of adoption and election, and doth make it known unto us that we are the sones of the Almighty: *For his spirit doth witnesse to our spirits that we are the sonnes of God.*

Rom. 8. 16

And that no man might deceive himselfe, and thinke he hath the testimony of the Lords spirit, when he hath it not. Saint *Paul* gives us two most excellent notes to know whether we have the testimony of the Lords spirit, yea, or not; it maketh us cry *Abba Father*, where the spirit of the Lord doth witnesse to any mans soule, that hee is the child of the Lord it wil make him cry unto God and even fill heaven and earth with crying and teares, with sobs and sighes for the pardon of his sinnes, as *David* did, who in the sincerity of his heart humbly confessed his sins unto the Lord, and left it to posterity to be said and sung in the Church for a Testimony of his unfeigned repentance: And he which hath

Ron. 8. 15.

Psal. 51.

not

not this in him, that he cannot cry unto the Lord for the pardon of his ſins, this man cannot truely aſſure himſelfe that he is the childe of God. And though men ſay, they hope to be ſaved, yet (alas) they ſeldome or never pray unto God for the pardon of their ſins, but careleſſy paſſe them over, if they bee troubled for them, with good company and paſtime; juſt like a man which hath burnt his finger, puts it into cold water, which for a time aſſwages it, but pulling it out againe, it inflames, and burnes the worſe.

Secondly, if we find the teſtimony of Gods holy Spirit, that wee are the children of God, it will make us not onely to be earneſt with God for the pardon of our ſins, but it will make us cry *Abba, Father*; that is, it will make us beare the tender affection of a dutifull and obedient childe, ſo as wee ſhall be affraid to offend ſo loving a Father: not ſo much for feare of the puniſhment due for ſin, as for offending ſo loving a God, who hath loved us from the beginning. And therefore all thoſe which delight in ſinne, and are not affraid to offend God, ſurely

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Rom. 8. 15

they can finde no assurance that they be the children of God. And therefore if you desire to be assured that your names be in this book, labour to find this testimony of Gods Spirit, to witnesse unto your soules that you belong unto God, and labour to bee earnest in prayer unto God, for that is a speciall worke of Gods Spirit.

1 Cor. 2. 10

By the Word.

The second meanes whereby we may know whether our names be written in the Booke of Life, is by the word of God, for the Word of God tells us, *Whosoever beleeveth in Iesus Christ, shall be saved.* But the childe of God hearing this promise opened, and applyed by the Ministery of Gods Word, is able to say, I beleeve, and am able to apply this promise to my selfe. For a man that hath faith, knoweth that he hath it: and therefore can say, seeing I beleeve with al my heart, surely I know I shall be saved.

3. By the fruits of election.

Thirdly, besides the blessed testimony of Gods spirit, which cannot deceive, & the witnesse of the word of Truth; wee may know our election by the fruites and effects thereof. As we say, a man is a-

live

live, so long as we see him breath, and can judge of the tree by the fruits: Even so by the effects of Election, wee may know whether our names be in the book of Life, or not. Now the fruits of Election be set downe by the holy Spirit, that all men may be able to examine and try themselves, and know whether they be ordained to life or not. *Whom God predestinated, them also he called: and whom he called, them also he justified; and whom he justified, them also he glorified.* Rom. 8. 30

Where we may behold the markes of our election: for all that be elected unto life eternall, and be written in this book; they are first, *Called*; secondly, *Justified*; and thirdly, *Sanctified*: So then, if you would know whether you be elected to life, looke to these three effects of *Election*: Art thou *called*? art thou *justified*? art thou *sanctified*? then sure thou art *Elected*: but if thou hast not these three, then thou canst not assure thy selfe of thy salvation. 2. Iustification. 3. Sanctification.

So then, the first fruite of our election is our effectuall calling; when as God doth by the preaching of the Gospel, call 1. Calling.

us out of the world from our old sins, to be of the number of his people, to live as his children; as he did call *Samuel* three
1 Sam. 3. 4 times, so *Samuel* did answer, and left his bed: and likewise as he did *Paul*, when he went to persecute the children
Acts 9. 3. of God at *Damascus*: and so likewise
Mat. 9. 9 he did *Matthew* from the receite of cu-
Mat. 4. 18. 21. stome; so hee did call *Peter* and *John* from fishing, and made them to be fishers of men: at this call being amazed, *Paul* fell to the ground; and it was the happiest fall that ever man had; for as one sayes very well, he fell a Jew, and did rise a Christian.

Againe, when a man commeth to the preaching of the Word, to see his sins, and Gods anger for them, hee dislikes them, is grieved for them, bewailes them, and beggs pardon for them, and begins to become a new man, to beleeve in Christ, to seeke after Gods Kingdome as
Ioh. 3. 2. *Nicodemus* did, *who came by night for feare of the Iewes*; he which findeth this effectuall calling in him, may assure his soule that he is predestinated to eternall life. But wee must take heed that

we

we deceive not our selves with an outward calling: for our Saviour saith, *Many are called, but few are chosen.* Many doe heare the Word of God with the eare, but we must labour to find the spirit of God to preach unto our soules; to apply the Word of God to our consciences, to beleeve in it, and to obey it; this is that which is found in every Christian, and that which assures him of eternall life and salvation. And therefore they which live in their old sins, as blind, ignorant, and prophane as ever before, alas, how can they think to be saved, seeing God chuseth none, or saves not any, but whom he cals effectually by the Gospel, and severs from the rest of the world. Mat. 22. 2 Thes. 2. 13 14

Secondly, the fruit of election is justification: *For whom hee predestinated, them he called; whom he calleth, them he justifieth, &c.* So then here is another token and marke, to know whether we be elected: namely, our *Justification.* Now this is an especiall grace of God to justifie a poore sinner that must be saved; and whosoever is not justified, cannot bee saved. *Justification* hath 2. Iustification.

Parts of Iustification:

two parts; first, the pardon of sin: Secondly, the imputation of Christs Righteousnesse. For before a man can be justified, he must repent him of his sinnes, know them, hate and abhor them; and beg the pardon of them, and then Christ Jesus will assure us of the pardon of them. And therefore if we would know whether we be justified, or no, we must looke whether we have truely repented, yea, and have beene truely humbled for our sins, and got the pardon of them all. Secondly, that we may be truly justified, we must have a true faith in Christ Jesus, to lay hold upon him, and to wrestle with him as *Iacob* did with the Angel, and not to let him go till he hath given us a blessing; to bee perswaded and assured in our soules that Christ dyed for us, shed his bloud for us, obeyed the Law for us, and will cover all our sins and transgressions in his Righteousnesse.

Gen. 32. 26

Note well.

So then marke the conclusion; where there is obedience and repentance, there is remission of sins: where there is remission of sin, there is Iustification; and where there is Iustification, there is sal-

vation

vation. And this we must acknowledge not to have by Nature, but by Regeneration which is wrought in us by Jesus Christ, being the Author and finisher of our faith and salvation: and we must alwaies confesse, that all the benefit and means of our salvation we have received from him: and it is he that hath separated us wretched sinners from the world, by our outward vocation, and inward illumination of his holy spirit: which hath already kindled faith in us through the hearing of his holy Word. It is by thy grace that wee beleeve in thee our Saviour: and let us beg at Gods hands, that our faith faile not, but make it perfect, that we may be justified, and glorified in the day of the Lord Jesus. And on the contrary part, where there is no repentance, nor obedience, there is no remission of sins, where there is no remission of sins, there is no justification; and where is no justification, there is no Salvation.

No salvation without repentance.

O then, what shall become of those that live in sin, as *Pharaoh* did, and as *Dives* did; and as the rich man, which

Exod. 7. Lu. 16. 19

said

Luke 12. 19 said to his soule, *Soule, take thine ease, for thou hast goods laid up for many yeares*: These men trusted more in the creature, than in the Creator; more in their Hoasts and strength, & riches, then in the living God: these are such which delighe in sinne, and never as yet could find one teare for their manifold and grievous sins; they cannot find themselves to be justified, they can have no pardon of their sins, so long as they live in sin: and therefore if you would know whether you shall bee saved, or not, labour first of all to repent, and to lay hold on Christ by faith, that so he may cover your sins in his bloud.

1 Thes. 2. 13.

The third fruit of Election is *Sanctification*; and this is a speciall marke of Gods childe to be regenerate, to be sanctified. Now sanctification standeth in two parts: First, they must dye unto sin; Secondly, they must rise to righteousnes, and labour to know Christ, and the vertue of his resurrection: and Christs resurrection must be our regeneration, & our regeneration must bee our resurrection from sin and iniquity. And would you know

Sanctification consists of two parts.

know then aſſuredly, whether your names be written in the book of life? look unto your hearts, if you finde that you are ſanctified, if you hate your old ſins, and former evill waies; if you love vertue, and delight in holy duties, then it is a certain token that ye belong unto God; *For there is no condemnation to them that are in Chriſt Ieſus*: But if you doe ſavour of the things which are of the fleſh, and deſire the garlick and fleſh-pots of *Ægypt*, lying in old ſins, as drunkenneſſe and the like, why then certainly you have no aſſurance of ſalvation, that you can be ſaved, but you muſt rehearſe this dolefull ſaying, *I know not what ſhall become of my poore ſoule, whether I ſhall be ſaved, or damned.* Nay, if thou live in ſin, thou maiſt juſtly feare that thou art a firebrand of Hel; for, *He that is borne of God, ſinneth not*, 1 Ioh. 5. 18. And *let every one that call upon the name of the Lord, depart from iniquity*, 2 *Tim.* 2. Thus to dye to ſin, and to live in righteouſneſſe, is a ſure token that wee belong to God. Thus you ſee how a man may come to know whether he

Rom. 8. 1

Numb. 14. Exod. 16.

he be elected, and ordained to life, or not. Now let us see what use ariseth hence.

Reas. 1. For comfort to the godly.

Seeing God hath his booke of life, in which be written the names of all those that shall be saved, and none of them shall perish: hence proceedeth endlesse comfort to all Gods Children: if thou finde that thou art the childe of God and thy name is written in Heaven, nothing can hurt thee; though thou bee poore with *Iob*, sicke with *Hezekiah*, in prison with *Joseph*, haled to death with thy Saviour Christ; yet nothing can hurt thee: Nay, all the gates of hell cannot prevaile against thee, no condemnation can come unto thee. *For if God doe justifie, who can condemne?* For at the day of judgement, Christ Jesus will take his booke of life, and call us saying, *Come ye blessed, &c.* So as we shall not come to a terrible Judge, but to a most loving Saviour.

Iob 2. 20
Isai. 38. 1
Mat. 26. 16
Rom. 8. 33, 34.

Vse 2. For instruction.

Secondly, seeing it is so excellent a thing to have our names written in this booke, to be the elect children of God, we should labour for this above all things

in

in the world: for without this wee can have no ſound comfort, either in this life, or at our death. And therefore our bleſſed Saviour bids us in the tenth of *Luke*, *Not boaſt our ſelves of learning, of wiſdome, of riches*; whereas theſe are but vaine things, butto rejoyce thatyour names be written in heaven.

Vſe 3. Shews the neceſſity of Chriſtian obedience.

Thirdly, ſeeing God hath a booke of Life, and hath written downe the very names of every man and woman that ſhall be ſaved, and hath withall ſhewed us the way that leades unto life, and unleſſe we walke in this way, wee cannot come unto it: it is our wiſeſt courſe for to walke in the way that leadeth to life, in the practiſe of godlineſſe. We are faire veſſells of honour, and therefore muſt live *ſoberly, juſtly, and godly in this preſent world.* Tit. 3. Not to ſerve ſin and Sathan any longer, but labour to dye to ſin, before we dye unto nature; and bury ſin before it bury us: for the iſſues of ſin, I will aſſure you, brings nothing but vexation and ſhame in this life, and perdition in the life to come. O let us then, as the redeemed of the Lord, walke from Pſal. 84. 7

ſtrength

strength to strength, from vertue to vertue, from one degree of perfection to another, till at length we appeare perfect men and women before the Lord, and there reape the happy reward, even the fruition of all goodnesse, and that for evermore.

The Great Assize.

The second Sermon.

Revel. 20. Verse 12, 13, &c.

¶ 12. *And the dead were judged of those things which were writen in the Bookes according to their workes.*

¶ 13. *And the Sea gave up her dead which were in her: and Death and Hell delivered up the dead that were in them, and they were judged every man according to his workes.*

Con-

CO cerning the book of Life, we have heard already what is meant by it; namely, the counsel and decree of the Almighties election, whereby he hath chosen certain men and women out of the lump of mankind, upon whom he will bestow eternall life.

Secondly, we have learned, that a man may, nay every Christian man and woman ought to be assured, that their *Name is written in it.*

Thirdly, we did set down some meanes out of the Word of God, whereby a true Christian may bee assured he is elected: namely, Rom. 8. 16

First, the Testimony of Gods Spirit, which cannot lye. 1 Cor. 12.

Secondly, by the fruits and effects of Election; as *Vocation, Justification, Sanctification,* love of the brethren, and obedience unto all the Commandements of God. And therefore it stands us alin hand to labour for this assurance of Election, 1 Iob. 3. 1. else we cannot be saved, *Luk.* 10. 20. and without it, we can have no true joy unto our soules. Surely mens careleſnesse in this point is great: Nay, their care is to make

make their Lands, and Leases sure, and if there be but a flaw found in their tenure, they will run, and ride, and aske counsell what is to be done; which condemn them for their want of care in this point of their owne salvation.

After what manner all men shall bee judged.

Now St. *John* proceedeth in the description of this last judgement, as it was declared to him in a vision, in an Island, in a place remote, it was necessary; therefor being so private and free from company, his soule might the better be fitted with contemplation, to receive the power of God, for when humane help is farthest off, then God is most neare to his Children; And then St. *John* sheweth after what manner we shall be judged; *Even according to those things, &c.* You have heard before, *That he saw all both great and small stand before God*; none shall be wanting, or absent themselves. Now it might bee wondred how so great a multitude shall bee judged, how every mans booke should be read, and every mans Conscience should be tryed. For wee see what a long time it holds our Judges here to try a few persons; such

Exo. 14. 13

calling

calling for evidences, such producing of witnesses, such preferring of indictments, &c.

But St. *Iohn* saith, that it shall not be so here, for all must proceed according to the written records: *And according to those things which be written in the Book.* So as when Christ Iesus the great Iudg shall come to sit upon the Throne of his glory, attended by his holy Angels; then shall the Book of every mans conscience be opened, & then they shal afresh cal to mind all their former sins which they committed so freely, and so willingly, running into sin without remorse or feare, even as a horse that rushes into the battaile.

In these words we are to observe three speciall points.

Parts of the Text.

First, who they are that must come to this judgment, namely, the *dead*; even they which have laine many thousand yeres rotten in the grave, & then likewise let us observe, that God would have us certain of the last day of judgement; first *for his glory*, secondly, *for our comfort*, thirdly, *for to retaine us in feare of him*; fourthly, *that all is unavoidable.*

Then God would have us uncertaine of the time: First to excuse faith and patience: Secondly, to bridle our curiosity: Thirdly, to containe in us our duty: therefore saith the Apostle: *Be ye alwayes ready, for in such an houre as ye think not of, the Son of man commeth.*

Mat. 24. 34.

Secondly, the meanes whereby they must bee tryed; even by those things which be written and recorded in their bookes, which is their conscience. Thirdly, the touchstone of this tryall, namely the word of God: & first of the persons.

I Who are to bee judged.

It is not to be doubted, but that saint Iohn meaneth, that all must come to Iudgment; *Both great and small must stand before God.* But why doth he say here, *And the dead shall be judged?* It is to be observed, that he meanes to expresly the dead, even those that have laine rotten so many thousand yeares in their graues, must come to judgment, they must be called to account, their old sins must be now brought to light: for these are the wicked thoughts of many carnall men, that when a man is dead, hee is well; then all his sins dye with him, hee is forgotten, and

his sins are no more remembred. But St. *Iohn* saith here, that even the dead must come to judgement, and their old sins must come to light, & they must answer for them. It is nigh 6000. yeares since *Cain* slew his brother, yet this sin of his is not forgotten: though *Cain* be dead long since, yet his sins are not dead. No, no, *Cain* shall one day come to accompt for his sin. *Iudas* which did for lucre sake sell and betray his Master many hundred yeares agoe, is dead and gone, but at this day he shall be called to accounr.

Gen. 4.

Matth. 26.

So in these our daies many men think when they dye, their sins shall never be brought to light. The Usurer getteth his goods by wicked and ungodly meanes, he groweth in wealth: when he dyeth, he thinks he shall never heare of this sin againe: So the Drunkard, swearer, prophaner of the Lords Sabbath, &c. they are perswaded that death will end all their misery, and that they shall never come to judgement. But they are deceived; and to prove the same, Christ said to his Disciples, *Be of good cheere, though the world hate, and revile you for my*

sake, yet he told them, *for these sufferings here on earth, that they should sit upon twelve Thrones, and judge the twelve Tribes of Israel*: A shadow whereof we have in these our Earthly judgements: where as you see the Justices and men of authority sit with the Judge; not that they have to doe with pronouncing sentence, or with the judgment, but that amongst the rest, it is a token unto them of honour and dignity in the sight of the people: according to the which meaning we read, *Luk.* 13.28. *That there shall be weeping and gnashing of teeth*, when the ungodly, which had no conscience in them while they lived, nor once thought of this giving accompt shall see *Abraham*, *Isaac*, and *Iacob*, meaning thereby all the godly and faithfull, and all the Prophets in the Kingdome of Heaven, and themselves thrust out of doores; and heaven gates shut against them, being in that case *Dives* was; who being in Hell, beheld *Lazarus* in *Abrahams* bosome, himselfe crying out for one drop of water, to coole that unquenchable heate which he suffered,

Mat. 19.28

Luk. 16. 24.

red, and could not obtaine it: Then shall these wicked worldlings, which set their hearts onely on their riches, pleasures, and preferments, when they shall behold the righteous stand with great integrity and chearefulnesse, be grievously terrified with horrible feare, and wonderfull amazement, and then shall their consciences accuse them, and their minds change within them, and sigh with inward griefe, and say within themselves, *These are they whom sometime we had in derision:* these are they whom we wronged in their estate, these are they whom we so much oppressed and scorned; as indeed who are more derided in the world than they that be well disposed, and to their power live after his Commandements, and in the feare of God? *These are they whom we had in derision*, and in a parable of reproach, say to themselves, *We fooles thought their lives madnesse, and their ends without honour: but now how is it, that they are counted among the children of God, and that their provision is among the Saints, and that they are so highly in Gods favour? Therefore wee* Wisd.

Wisd. 5. *have erred from the way of Truth, and the light of Righteousnesse hath not shined unto us, and the Sun of understanding rose not upon us: wee have wearied our selves in the waies of wickednesse and destruction, and wee have gone through dangerous waies, but we have not knowne the way of the Lord,* nor lived in his fear; nor have we diligently walked with upright consciences before God and men. Ah (poore soules) it were well with them indeed, if death might have ended their woefull misery: But alas, alas, Death is even as a wide gate, to let them have some passage to endlesse woe and misery; For when they be dead and buried, their sins doe not dye with them, their misery is not then ended: On no, then begins their greatest misery and torment: Oh it were good they might have no more being after death; it had been good for such men if they had never been borne, or being borne, that they had been rather a toad, or serpent, for in death they have an end; but it is not so with the wicked and ungodly sinner, for when hee is dead, and buried, even then begins his greatest

greatest woe and misery; for the sinner that is dead many thousand yeares, must for all this come to judgement. And therefore thou that livest in sin, in Adultery, or any other sin whatsoever, remember, that though thou dye, yet thy sinnes do not dye with thee: No, no, both thou and thy sins must one day come to judgment: *Solomon* saith, *Remember o young man, that for all this thou must come to judgement*: thy old sins, and those which thou hast committed in secret, they must now come to light. Eccles. 11. 9.

Seeing that the dead must come to judgement, that have lain many hundred yeares in the grave, and then their old sins and secret sins must come to light; Oh let us then watch over our lives, and have this still in our minds. Well, though I dye, and rot in the grave, yet my sins shall not dye, my evill waies cannot be forgotten; they must come to light, so that we may never dare to sin, thinking as the Stoicks do, that when they be once dead, they shall never come to accompt for their sins. But St. *John* saith here, *that the dead were judged*, even those whom

Vse 1. Teacheth men to dread sin, the worker of all their woe.

whom we forgot, and whose sinnes we would thinke should never be called to accompt, even they must come to a reckning: *For God will bring every worke unto Iudgement, with every secret thing, whether it be good or evill, Eccl.* 12,14. which will be a terrour to the wicked: But the Saints of God are not affraid of the Tribunall or Judgement Seat; but in the quiet of a good conscience they comfort themselves in Jesus Christ God numbreth all our sins in strictnesse of right but hath mercy in denying the punishment from us in Jesus Christ.

Observe.

In the next place St. *John* tels us how men shal be tryed, & according to what evidence, sentence shall be given; namely according to those things written in their bookes. Here is the Evidence, here is no other witnesse to be produced; for a mans conscience shall be even as a thousand witnesses. Now what is here meant by the bookes you have heard already: namely the Particuler Conscience of every man and woman: Behold saith the *Samaritish Woman, come and see the man which hath told mee all Things* which

Iob.4. 29

which I have done: just so will our consciences witnesse against us, thy conscience is the book, that is the evidence. Againe, the things that be written in these books, I told you, they bee all our evill thoughts, words, and workes; not onely our grosse sins, as murther, adultery, drunkennesse, &c. but in our books bee recorded, even our idle and vaine words, every vile and filthy thought; our close and our secret sins; nay our whispering and private sins; such sins will then bee brought to light, which now wee have almost forgotten, and even strives to hide them from thee which art the living God: while we lived, we sowed our words and idle thoughts, as a husbandman doth his seede, which will one day rise up againe; which wee long agoe thought had been forgotten and intombed: Mans conscience is Gods register, as one day will appeare plainely and evidently to our sorrow; we shall heare againe of every light transgression and idle word, wee doe but whisper againe our neighbour; and by these sentence must proceed, and according to

our

our deserts must judgement be awarded.

Now then, those which have good thoughts, yea, and holy things written in their books, they be blessed and happy; for they shall not be ashamed: nay, they shall be glad to have their bookes laid open, that their *Obedience, Repentance, Faith, Love, Zeale*, and *Patience*, &c. might be known and come to light. But woe then to all filthy sinners, adulterers, &c. For the reward of these sins is death, the wrath & curse of God for ever.

But when our case commeth to bee tryed before God, from whom nothing is or can be hid, and unto whom nothing can bee secret: then no excuses can prevaile, to say, *I have married a Wife, and cannot come*; or *I have bought this Farm.* Luk.14. 18. *or that yoake of Oxen*, I pray you have me excused from this tryall; no, all these shall not serve the turne come thou must, and stand naked before the Judge; then no perswasion can prevaile, neither any devices helpe us, or increate the Judge. Our first Parents, when God called them to tryall for transgressing his Commandements; and when they fled from

God,

God, and hid themselves (although they were still in Gods presence, but foolishly they thought otherwise) how did they answer for themselves, but by excuses? *Adam* speakes for himselfe, and saith, *The woman which thou gavest mee, gave mee of the Tree, and I did eate.* The woman likewise shee thinkes to escape by that meanes; *Eve* saith, *The Serpent beguiled me, and I did eate:* Likewise when King *Saul* had disobeyed Gods Commandement, turning after the prey; being called to an account, hee deviseth a currant excuse, and saith: yea, *I have obeyed the voice of the Lord, and have gone the way which the Lord sent mee, and have brought Agag the King of Amalek, and have destroyed the Amalekites. But the people tooke of the spoile; Sheepe and Oxen, and the chiefest of the things which should have beene destroyed to offer unto the Lord.*

Gen. 3. 12.

1 Sam. 15. 20.

Amongst these may *Pilate* bee reckoned, who against his owne conscience condemned Christ to death, and yet would excuse himself, as though he were innocent in the cause: *When* Pilate *saw*

Mar. 27.

that,

Matth. 27 24. *that he tooke water and washed his hands saying, I am innocent of the bloud of this just man:* all this shall not serve the turn, their excuses must not free them, for their conscience tells them otherwise; no faire glosing tale shall then be heard, but the plaine and naked truth shall bee heard, and our owne consciences shall testifie against us; And wee shall not be able to answer one word of a thousand; we shall be forced to confesse our mildeeds, and cankeep back nothing, for all must bee manifest: And we shall not find as it is in this world, when upon the humble confession of our sins to God, we may cry for pardon, and hope to be forgiven: But then shall our confession be to our open shame, confusion, and endlesse destruction: yea all the Nations and people of the world that ever have been, shall be gathered before the presence of this Iudge, & their witnesses in their bosomes: and the reason why they shall appeare is, that they shall bee called to an accompt of their Stewardship; & after triall of their cause how he shall separate the one from the other, the just from the unjust, the

Luke 16. 2

godly

godly from the ungodly, the sheep from the goates: For saith St. *Matthew*; *He shall send forth his Angels, with a great sound of Trumpets, and they shall gather together his Elect from the foure winds, and from the one end of Heaven to the other*: whereby may be perceived, that both the good and the bad shalbe gathered into the presence of the Judge: and then shall just men shine as the Sun, and shall bee as it were quit by Proclamation, *Come yee blessed*: which maketh the Apostle St. *Paul* to breake out into these words, *Herein is the love of God perfect towards us, that we should have boldnesse at the day of judgment*; therefore doe the godly make their prayers in an acceptable time, and wish that this day may come shortly; *Come Lord Jesus, come quickly*; this is a comfort to the righteous man, when his conscience shall bee found blamelesse in this day of tryall.

Mat. 24 31.

1. Io: 4: 17.

Rev: 20.

Seeing that here is the Evidence, and by the things written in our bookes, in our consciences, we must be arraigned; and seeing in our bookes bee Recorded all

all that we doe, and our words, thoughts and deeds, and that we must answer, & give, and make up our last accompt to this great Iudge, and for every idle word give an accompt: what accompt shall those give, who have been idle hearers, and idle doers of his Word?

I For instruction.

First, it must reach us above all things to looke to our bookes, our consciences, to keepe them very faire and cleane, that our bookes of accompts bee in a readinesse: For our consciences shall either excuse, or accuse us at that day.

Therefore the greatest burthen a man can beare, is the burthen of his owne sin, lying upon his conscience, and pressing it downe without any assurance of pardon; and so by consequence *David* accompts that he is blessed, that is, eased of the burthen of his sins: let them that feare the Lord, and love their owne soules health, give all diligence to make sure the remission of their owne sins, avoyd hardnes of heart, drowsinesse of spirit, and a conscience which is seared, as it were with an Iron, which causeth the fearfull judgments of God, and then at the last receive

accor-

according to that hee hath done in this life, whether it be good or bad; All muſt appeare, ſaith St. *Iohn*, and if all of us, then every part of us, both ſoules & bodies muſt be preſent at this Tribunall.

This was the care of the bleſſed Apoſtle St. *Paul*, *Acts* 24. In regard of this that we muſt all come unto judgement, and our conſciences muſt be laid open, and wee judged according to the things that are therein recorded: it made that holy ſervant of God to take all poſſible paines to keepe a cleare conſcience before God and man. O that wee could imitate this bleſſed Apoſtle, that ſeeing wee muſt all come to judgment, ſeeing our bookes, even our conſciences muſt be opened, and diſcloſed, that wee muſt receive ſentence of ſalvation or damnation according to the things written in our bookes; Oh, that wee could labour and endeavour that no filthy ſins might blot our bookes, but that wee could keepe them clean and faire in the ſight of God; It ought to perſwade us all, above all things in the world, to looke unto this, to keepe the bookes of our conſciences faire,

Acts 24.

faire. *For if our consciences doe accuse us, God is greater than our consciences, and will much more condemne us.*

Vse 2. Teacheth us to avoid al sin and the least evill

Secondly, seeing that sentence must passe according unto the things written in our bookes, and these bee not onely the grosse sins of the world themselves, but even the vile and uncleane thoughts of our hearts; even these must come to judgement. Then let us all be carefull to avoyd not onely the outward actions themselves, but even those uncleane thoughts of ours, for even they must come to judgement. Alas, many men thinke thoughts are free, and they shall never bee arraigned for their vile and ungodly thoughts. But St. *Paul* saith, *Thoughts shall either excuse, or accuse us.* And whosoever doth truly repent, they doe repent even of their vile and ungodly thoughts: for if we had no other sins written in the bookes of our consciences, but even our sinfull thoughts, even they were enough to condemne us, both body and soule for evermore.

Ro. 2. 15.

Neither may wee content our selves to thinke wee are in good case, if wee can

say

say like the proud Pharisee, (which did justifie himselfe before God and man) *I am no Drunkard, no Fornicator, no Extortioner, &c.* No, let us looke to our owne booke, that there be not so much as an idle word written there, that hath not bin blotted out with the teares of true repentance; for they must come to judgement, as our Saviour saith: *I say unto you, that for every idle word that men shall speake, they must give an account thereof at the day of judgement.* Lu. 18. 11. Mat. 12. 36 Math. 12.

And that we might know in particular what is written in our bookes, Saint *Iohn* saith, *That we shal all be judged according to our workes.* So it is 2 Cor. 5. 10. *We must all appeare before the judgment seate of Christ, that every man may receive the things which are done in his body, according to that he hath done, whether it be good or evill.* We shall be judged and receive reward according to our workes: If thy workes be good, then life, glory, and salvation; but if thy workes be evill, then death, destruction, and damnation Good workes, although they cannot merit, yet they will shew Rev. 22. Mat. 25. 4. Rev. 25. 14

Luk. 16.

that faith which lay in the heart. So when an evill man dyes as *Dives*, his evill workes goe with him, his galled conscience will not leave him, neither in life nor at his death. Wherefore this day of judgement may well bee called the day of Revelation, when all that is now hid shall bee revealed and made knowne: Here on earth many things are kept close, hid and husled up, but God shall lighten all things that are hid in darkenesse, and make the counsells of the heart manifest. 1 Cor. 4. 5. And at that day God shall judge the secrets of men by Jesus Christ. Rom. 2. 16.

Doct. Men shall be judged according unto their workes.

Hence then we see, that all men and women shall bee cryed at that dreadfull day, even by their workes; either they shall be acquitted and absolved, or else condemned by their workes: for though no man can merit life and salvation at the hands of God by his workes, yet we must know, that judgement shall proceed at the last day according to mens workes; if thy workes have been good, just, holy, and pure, then shalt thou receive life, happinesse, glory, salvation:

but

but if thy workes be found to bee wicked, unjust, and ungodly, then nothing else but Death, Hell, and Damnation belongs unto thee for them. God told *Adam*, that in the day thou eatest of the Tree of Life, thou shalt surely dye the death. Gen. 3.

Our Saviour teacheth, that a cup of cold water shal not go unrewarded with him that gives a Disciple at the last. And of *Cornelius* it is said, that his prayers, & almes are come up for a memoriall before God: And to this agreeth the Author of the Epistle to the *Hebrews*, *God is not unrighteous, to forget your workes of labour, &c.* And as in regard of the godly, sentence shall be awarded according to their workes: So likewise in regard of the wicked, *these things hast thou done, &c.* And againe, *I was hungry, and yee fed me not, &c.* Mat. 10. 40 Act. 10. 4 Psal. 50. Mat. 25. 35

Well, what should this teach us, seeing wee must all receive sentence, even according to our workes? Surely, it ought to move us above all things in the world, to labour to abound in all holy duties and graces of Gods Spirit, in know-

Vse 1. Teacheth us to bee rich in all good workes.

knowledge, faith, repentance, love, zeale, clothing, feeding, and lodging the poore members of Christ: For according to our workes shall our reward bee. And though our workes can merit nothing at the hands of the Judge, yet he being a most bountifull and mercifull Saviour, will Crown his owne workes in us, and reward them in his love, though wee merit nothing. Dost thou relieve a poore member of Jesus Christ? Dost thou give a cup of cold water to a Prophet, or a Minister of the Word of God? Christ doth promise thee of his Truth hee will not let thee lose thy reward. True it is, a cup of cold water is a meane gift, and farre from any merit, yet Christ saith *Verily, verily, of my truth thou shalt not lose thy reward.* Mat. 10.42

Oh how should this perswade all of us to labour to abound in all holy duties, to bee liberall and bountifull to the poore afflicted members of Christ, seeing our good workes, *though they cannot merit, yet they shall bee rewarded: they shall not bee forgotten in the day of judgement*: They be sweet and blessed com-

companions; when all our friends can doe us no good, they will bring endlesse peace and comfort to our soules.

Againe, it ought to terrifie us all from sinne, from evill workes, and ungodly waies: *From swearing, drunkennesse, uncleannesse, and every evill way.* For if we be full of these, and these bee found written in our bookes, Oh woe then unto us, when these bookes shall come to be opened, for then nothing but death, and Hell, and damnation belongs unto us. The remembrance of this latter day teacheth us first the feare of God not to sin: Secondly, faith in Christ to receive eternall life. Thirdly, patience in adversity, because after momentary paine succeedes everlasting joy.

Vse 2. And for to terrifie us from evill

Here we see of all that wee have and enjoy in this world, what shall goe with us when we dye, what shall accompany us to the grave. Nay, at the terrible day of judgement, our consciences, and our workes, nothing else shall goe with us.

Doct. 2. Only our Works accompany us unto the grave, and in death

And when thou dyest, thou shalt not take any thing in the World with thee, but thy workes, *which bee ingraven in*

the booke of thy conscience; Death will barre all the rest: Thou canst not take thy gold and thy silver with thee, nor thy Lands or Livings, Corne nor Cattel, all these must stay behind thee at what time thou dyest; onely thy Conscience, thy Booke, and thy workes must goe with thee. If they bee good, oh blessed art thou that ever thou wast borne: if they be wicked, filthy, and uncleane, oh woe, and ten thousand woes, I say unto thy soule for evermore.

Saint *Iohn* plainely tells us, that both the quicke and the dead shall heare the Trumpets, and be gathered together to judgement: First, by the powerfull voyce of Christ, as in the example of *Lazarus*, *Those that are in the grave shall heare his voyce.* Secondly, by the Ministery of Angels, that shall gather the Elect from all parts. Thirdly, by the diligence of the Creatures, who in their kinds shall heare the voyce of God: the Sea, Death, the Grave, the Fire, with time and nature consumed shall render their dead, and obey the voyce of God, as at the Creation. The godly shall not enter

Ioh. 5. 28

into

into judgement of condemnation, but as in the particular judgement, they are ſo in the generall judgement, they ſhall be acquitted: and as their ſoules at death, ſo ſhall their bodies bee then abſolved from mortality; they ſhall ſolemnly bee inaugurated and inveſted into the glory of their Saviour: Chriſts comming to judgement miniſters comfort to the godly, becauſe he commeth to judgement, who is able perfectly to free them all from miſery, from terrour of conſcience, feare of Death, the Grave, the Divell, and Hell it ſelfe.

Vſe 3. Shews the folly of many in the world.

O then what wonderfull madneſſe hath bewitched the hearts and ſoules almoſt of all men & women in the world? what doe men deſire, what doe they hunger and thirſt after? Surely for pleaſures, profit, and preferment: for theſe they will runne night and day, Winter, and Summer, by Sea, and by Land; for theſe they ſpend all their labour, wit, and ſtrength. Here is all that men deſire, they care for no more. No account of prayer in their houſes, to reade, to heare, and ſpeake the Word of God; no deſire to

attaine to knowledge, faith, and repentance: no conscience to live in the feare of God; little or no pitty unto the needy members of Jesus Christ. Alas, they never thinke of these things: but all their desire is for the world. Ah poore blind soules! they imagine not, or they will not know that they must leave all these behind them; they must depart from them all: thou canst not take on piece of gold or silver with thee, but all must bee left behind: onely thy Conscience, onely thy bookes, onely thy workes must accompany thee. O then what madnesse is this, to seeke and hunt after such things as cannot helpe us, nor stand us in any stead in the day of judgement? nay, if they be gotten wrongfully, by oppression, usury, extortion, or kept with a bad conscience, they will be a terror unto us at the last day.

Let us then looke to our selves, let us not set our hearts too much upon these things, which cannot profit us in this hot fiery day of tryall. Why shou'd we bee so foolish to set our hearts upon that cannot helpe us, nay, which wee must

leave

leave behind us, and so improvident for the true treasures which onely wil availe in that day?

Let us therefore enter into covenant with the Lord, to strive against all sin, especially against the particular sinnes and corruptions of our hearts & lives, wherein we have most dishonoured the Lord, and have raised up most guiltinesse to our owne consciences, which will at the last condemne us: and let us hereafter carefully see our covenant bee kept and continued in as much as in us lyeth, and let us remember the words of the Prophet *Esdras* in his second book, Chap. 7 ver. 32. *The earth shall restore those that have slept in her, and the most high shall appeare upon the seate of judgement, and misseries shall vanish away, and long suffering shall have an end; Iustice onely shall continue, the Truth shall remaine, and unrighteousnesse shall beare no more rule.* Neh. 9. 38.

Oh then I beseech you againe and againe, seeing that nothing shall goe with you unto judgement, but onely your workes, let us lay aside all immoderate

rate care of the world, yea, & the things of this world, for these must stay behind us, and cannot helpe us in the day of judgement. Let us labour for better things, for durable Treasures, for a cleare conscience, to abound in good workes, *in knowledge, faith, and repentance.* Let us take heede wee be not found naked of these. O what a woefull case are they in, that have nothing in the world to goe with them to judgement but an evill heart, a galled conscience, full of uncleanesse? their estate is most woefull and miserable, it had bin good for them that they had never bin borne.

Quest. Here may a question be moved, how this saying of Saint *Iohn* can stand with that of our Saviour, *Iohn* 3. 18. *He that beleeveth shall not come into judgement; but he that beleeveth not, is condemned already.* Now then, if the faithfull children of God shall not come into judgement, and the wicked unbeleevers bee condemned already; how saith he, that all shall bee judged at the day of judgement?

Answ. *I answer*; It is true, that the faithfull children

children of God ſhall not come in judgement, that is, of condemnation: *For there is no condemnation, &c.* But God will pronounce that bleſſed ſentence, *Come yee bleſſed, &c.* As for the wicked, it is true, they be condemned already: Firſt, in the Decree and Counſell of God, being reprobates and caſt-awaies. Secondly, in the Word of God. Thirdly, in their owne conſciences they bee condemned already. But the full manifeſtation of this ſentence ſhall not bee untill the day of judgement. And ſo we are to underſtand that ſaying of *Solomon, Eccleſ.* 3. *God ſhall judge the juſt and unjuſt:* The juſt to ſalvation, the unjuſt to condemnation.

Rom. 8. 1

Wicked men are condemned already.

Now the third point that I propounded, is the Touch-ſtone of this tryall, whereby all mens thoughts, words, and workes ſhall be tryed. To this St. *Paul* anſwereth: *At the day of judgment God ſhall judge the ſecrets of all mens hearts by his Goſpel.* Rom. 1. 16. *Our thoughts, our words, and our workes* muſt be tryed by the Word of God, and that thought, word, or worke, which is not according unto

unto the Commandements of God, is a very evill thought, a vile word, and a wicked worke.

Vſe. Seeing that all our thoughts, words, and evill workes muſt bee tryed and examined by the ſacred Word of God, by the Law, and by the Goſpell, we have need to labour to know them, and to be acquainted with them; that we might know what is ſin, and what is not ſinne; good and bad, that ſo we may leave the one, and doe the other. Oh what a woefull caſe they are in, which are ignorant of the Word of God, ignorant men and women, without any knowledge, they know not what is good or evill. And thereforefore ſaith the Apoſtle *Paul* 2 *Theſ.* 1. *That the Lord Ieſus will come in a flame of fire, to render vengeance to them that know not him, and obey not the Goſpell of Ieſus Chriſt.* And therefore as you doe love your ſoules, love this Word of God, labour to know it, and embrace it. If thou be ignorant of it, and wilt not yeeld obedience unto it, it ſhall ſtand againſt thee at the day of judgement, when thou muſt be tryed by

it:

it : when perhaps thou wouldſt wiſh that thou hadſt but a weekes time here, nay, a daies time to practiſe, but an houres time to pray, and to make thy peace with God. Therefore let us all labour to be inſtructed in it, reade it, remember it, and leade our lives by it as long as we live, for wee cannot tell how ſoone wee ſhall be called to give an accompt of our ſtewardſhip; and whatſoever is done contrary unto it is ſinne; it muſt come to judgement, and the Word and our owne Conſciences will condemne us.

13. *And the Sea gave up her dead which were in her : and Death and Hell delivered up the dead that were in them; and they were judged every man according to his deeds.*

YOu have heard in the 12. verſe immediately going before, how Saint *Iohn ſaw the dead both great and ſmall ſtand before God*; that is, all men and women that ever lived, or ſhall live unto the end of the World.

Now

Now here might a question arise, how this can bee, how it is possible that all men should come unto judgement? There hath been many thousand which have been drowned in the Sea, and the Fishes have devoured them; some have been slaine in the Field, and the Fowles have eaten their flesh; and many have bin burne, and their bones consumed to ashes. Then it is a very high point, a matter beyond all natural reason, that all the dead should rise againe. Men that have been drowned, and Fishes have eaten them, and men againe perhaps have eaten the Fishes: and have beene burnt to ashes, their ashes have been scattered, who knoweth whether? how then is it possible for them to rise againe?

Indeed the prophane Atheist, Stoicks, and beastly Epicures are not ashamed to say, that there shall be no Resurrection, but when a man dyes, there is an end of all his joy, and all his misery.

But that the dead shall rise againe, is an Article of our Faith; *We beleeve the re surrection of the dead*, and we know it is a speciall point of Gods glory, in mer-

cy

cy to reward his poore children, and in iuſtice to puniſh the wicked & ungodly.

But we ſee, as *Salomon* ſaith, *In this life, all things happen alike unto the juſt, and unjuſt.* Nay, oftentimes *Dives* is full and at eaſe, when *Lazarus* is empty and in miſery. How then ſhould God bee juſt, if hee ſhould ſuffer his poore children, that love and feare his Name, here to liue in miſery, and never for to reward them? Oh againe, how ſhould God be juſt, if he ſhould ſuffer the wicked and ungodly to liue here at eaſe, if there were not a time to come, when they ſhall taſte of vengeance? Therefore they muſt come unto judgment, they muſt riſe againe, *the godly to bee made partakers of life and ioy, and the wicked of ſhame and confuſion.*

So that the inſtruction we may obſerve hence is this, that the dead bodies of men, both good and bad, ſhall not alwaies lye under the power of death, but ſhall one day be quickned, and raiſed up to life againe. There is no one Article of our Chriſtian Faith more clearely ſet downe in all the booke of God, than this Article

The bodies of men ſhall one day be quickned, and raiſed unto life againe.

Article of our Resurrection. How confident is *Iob* in this thing, *I am sure that my Redeemer liveth. &c. whom mine eyes shall behold, and none other for me.* And the Lord himselfe saith thus by his Prophet. *The dead men shall rise, even with my body shall they rise, awake, and sing, yee that dwell in the dust.* The Apostle St. *Paul* proveth this Doctrine of the Resurrection of the dead, writing unto the *Corinthians* by many unanswerable Arguments. *If there be no Resurrection of the dead, then is Christ not risen.* And againe, *If Christ be not risen, then is our Preaching vaine, and we in our sinnes.* And againe, *this corruption must put on incorruption, and this mortall must put on immortality.* This then wee may resolve on, that the bodies of men shall one day rise againe, whether they be good or bad, godly men or sinners, to judgement they must all come, according to that of the Apostle. *It is appointed for all men once to dye, and after death commeth judgement.* For by the sound of the last Trumpe the dead shall arise: Wee must not thinke that it shall

Iob. 19. 26

Esa. 19. 16

1 Cor. 15.

Verse 33

Heb. 27

le

be a common Trumpet which shall bee blowne, no, it shall be the shrill voice of the Angels which shall make that Alarum, that all the dead shall heare, obey, and rise out of their graves. At this day of Iubilee there shall be no new Moone, as the Trumpet was used to be blowne, which the Prophet *David* speakes of in the 81. *Psal.* But we shall have a new Earth, and a new Heaven; when this Trumpet shall be blowne, it shall bee heard farre and neere, no eare whatsoever but shall heare this sound; the dampnesse of the earth shall not hinder it, nor the depth of the grave shall excuse us: no place, though never so remote, shall hinder this sound; for it shall be universall, and from all the corners of the earth shal this Trumpet be heard; it is the Signet of the Lords Battell; all must arise; that shewes the power of the voice, and the obedience of the dead. Indeed it is a powerfull voyce, and all must obey it: the grave must surrender up all that ever have bin in her bowels; for the Sea and the grave are but faithfull Stewards, and they must deliver up the bodies

Rev. 21. 1

which have bin so long hidden: the living will then be congregated, and the dead shall arise, and come to judgment, and every one receive according to his actions he hath done in the flesh.

Reas. 1. And indeede it is most requisite it should be so, in regard of Gods Iustice that his promises made unto the godly and his threatnings against the wicked might at last be made good to both, which many times in this life are not; *His Iustice then requires, that men should one day rise againe.* The Elect Children of God are onely partakers of Christs Resurrection to eternall glory. The ungodly indeed rise by vertue of Christ not as he is a Redeemer, but a terrible Iudge; and besides the death of the body, they must suffer a second death, which is a powring out of Gods wrath on them for ever.

Rev. 2. Secondly, the very workes in nature doe in a sort shew this: as the *Phœnix*, who in waxing old, maketh a fire and burneth her selfe to ashes, out of which ashes shee reviveth againe. We see it in other birds, as the Swallow, &c, which all

all the Winter are asleepe in holes, and clefts of Rocks, and then in the Spring come abroad againe: yea the very Trees and Plants of the Earth, as they have a Winter, when they appeare to be dead, so there comes a Spring, wherein they revive and live againe.

And why then should some thinke it impossible for God *to raise our bodies out of the dust*? We see a poore ignorant man is able of Clay or Ashes to make a very beautifull Glasse, how much more then is the Ever-living and Almighty God able to raise our bodies out of the dust? But you will say, Are not mens bodies eaten of Fishes, and men eate them againe; how is it possible to save the bodies of these men thus consumed unto dust, and mingled with the bodies of severall fishes, and of divers severall beasts. *Object.*

I answer, that though it be impossible to mortall men, yet it is not impossible to God; for he that created all our bodies of nothing, can make them againe of something, namely, their owne matter, and sever their bodies from all other *Answ.*

substance. The Atheist denies the Resurrection of the dead, which wee will confute by the Word of God, and the Resurrection of Christ.

And since Christ gave life to himselfe dead in the Grave, how much more now being alive, and in Heaven glorified, is he able to raise up his members from death to life, and to raise us up that are dead in sin, by his Spirit unto newnesse of life? Christs resurrection is both the cause and confirmation of our rising againe: *If we beleeve that Iesus Christ dyed, and rose againe: even so them also which sleepe in Iesus, will God bring with him.* And againe, *If the Spirit of him that raised up Iesus from the dead dwell in you, hee that raised up Christ, &c.* And to prove the Resurrection of Christs body, the witnesses are these, first by the Angels; *Why seeke yee the living among the dead? hee is not here, but he is risen.* Secondly, the reall witnesses of the Saints that arose with him *and went into the holy City.* Thirdly, a forced Testimony of the Souldiers, *they came into the City, and told all things*

1 Thes. 4 14.

Rom. 8. 10

Luk. 24. 6.

Mat: 27. 52.

Mat. 28. 5.

that

that were done. Fourthly, the Diſciples and followers of Chriſt, the Apoſtles, the women, the two Diſciples, *Peter* and *Iohn*; and more (ſaith the Text) than five hundred Brethren at once, but eſpecially the Apoſtles, *the choſen of God*. Then fiftly, his owne love was ſhewn, he bid the woman, *Goe tell my brethren that I am riſen*: St. *Peter* in his firſt Epiſtle, 1 *Chap.* 3. *verſe*, ſaith. *Bleſſed be God the Father of our Lord Ieſus Chriſt which according to his abundant mercy hath begotten us againe unto a lively hope, by the Reſurrection of Ieſus Chriſt, from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away; reſerved in Heaven for you: who are kept by the power of God through faith unto ſalvation.* St. *Paul* teſtifies as much in divers of his Epiſtles: *Chriſt is riſen from the dead, and is become the firſt fruits of them that ſleep.* Likewiſe in another place he ſaith, *He hath raiſed us up together, and made us ſit together in heavenly places with Ieſus Chriſt.* And again, in *Acts* 3. Verſ 25, 26. *Vnto you firſt God having raiſed up his ſon*

1 Cor. 15. 16.

Iohn 16.

1 Cor. 15. 20.

Epheſ. 2. 6

Acts 3. 26.

Ioh: 20. 11. *Iesus Christ hath sent him to blesse you, inturning away every one of you from his iniquities*: And *after he was risen hee appeared*, (as the Text saith) *first to* Mary Magdalen, *when shee stood without at the Sepulchre weeping*: Shee teacheth us, that not without cause wee are to weep when we have lost Christ, for he is our righteousnesse and our life: and not without hope we must weepe; for in his resurrection we recover him with consolation. To believe and hope of our resurrection, is a chiefe solace in our troubles and crosses, which are but for a time, for hope doth expect that certainly, which faith from the word of God doth believe confidently. Christs death was not onely for our sins, but his resurrection was to obtaine righteousnesse for us, the holy Ghost, and everlasting life and glory. Eirst, he rose for our justification: Secondly, for our Regeneration: Thirdly, for our resurrection to everlasting glory. All the benefits of Christs death, are the fruits which we receive by his resurrection: by Christs resurrection, he applies the benefit to us, which he merited

Note this well.

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2

3

merited for us of his owne free love.

Fruits of Christs Resurrection are, first, we are confirmed, that by his merit he hath perfectly satisfied for our sinnes: secondly, in the application of Christs benefits, that could not be conferred nor applyed, except he had rose againe: thirdly in the gift of the holy Ghost, by which Christ regenerates us, and gives us eternall life: fourthly, wee are by Christs Resurrection conserved in a perpetuall and applied righteousnesse begun, which shall be consummated in eternall life: fiftly, in the resurrection of our bodies. First, because Christ is our Head, and we his members: secondly, he hath taken away sinne, the cause of death: thirdly, he receiveth life for us: fourthly, we have the same spirit: fifthly, by the man Christ came the resurrection from the dead: sixtly, and lastly, the fruit of Christs resurrection, is the consummation of all benefits, and the glorification of his Church Militant. And therefore with *Paul*: let us beleeve in the resurrection of Christ, which did arise the third day from the dead, to

Reason

make us partakers of his Righteousnes, Sanctification, Glorification, by his merits onely purchased. *These things have I spoken* (saith Christ) *unto you, that in me yee might have peace, in the world yee shall have tribulation, but be of good cheere, I have overcome the world.* And Saint *Paul* saith, *Romanes* 14. *verse* 9. *To this end Christ both dyed, and rose againe, and revived, that he might bee Lord both of the living, and of the dead.*

Ioh. 16. 33

So then this place doth prove and confirme that Article of our Faith, that we beleeve the Resurrection of the dead. For howsoever a man dyeth by Sea, or by Land, in his bed, or in the Field: St. *Iohn* saith here, The Sea shall give up al that have beene drowned; Death and Hell, that is, the Grave, shall deliver the dead in them; so as all must come to judgment of what death soever they dye. O then see (beloved) how the Devill bewitcheth many a poore ignorant soule: When he is in misery, in great distresse and calamity, or in a deepe melancholy, the Divell perswadeth him to become his owne Executioner, to end his

his miſery and his ſhame by hanging himſelfe, cutting his owne throat, drowning himſelfe &c. and we know & heare, that he prevaileth much by this meanes in theſe dayes: Some being in diſgrace, as *Nebuchadnezzar*, and *Achitophell*, ſome with the guilt of ſin, and ſting of Conſcience, as *Cain*, and *Iudas*, and ſome being croſſed in the worlds affaires, cut their owne throats, or otherwiſe make an end of themſelves. Now they fooliſhly thinke by this meanes to end their griefe; alas, alas, they doe by this meanes even haſten their owne deſtruction, and doe as if a man ſhould (to avoyd a little ſmoake) caſt himſelfe headlong into a flaming fire. So they, to avoyd this little griefe of their bodies, plunge both body and ſoule into eternal torments For what eaſe is it for a man to kil himſelfe or caſt away himſelfe any other way, ſeeing they muſt come unto judgment, Though they kill themſelves, or drowne themſelves, *The water and the Grave muſt one day give up their dead.* And therefore from hence let us learne to arme our ſelves: if Sathan ſhall

attempt

attempt us to such horrible facts, to cast away our selves &c. let us answer him, wee may not cast away that which Christ hath bought with his own bloud; nay, let us answer him, that we shall not thereby end our misery, but increase it

By what meanes shall the dead at the last arise? Ioh. 5.28.

Now if you demand of me, by what meanes the dead shall then arise at the last day? I answer, it is by the mighty power of the voyce of Christ: *The houre shall come* (saith Christ) *in the which all that are in the grave, shall heare the voice of the Son of God, and come forth.* And to shew the wonderfull power of the voice of Christ, it is compared unto the sound of a Trumpet, the loudest, and the shrillest of all instruments. *And the Lord Iesus himselfe shall descend, and come with a shout, and with the voice of the Arch-Angell, and with the Trumpet of God, and then the dead in Christ shall arise first.* Such shall be the power and force of the voyce of the Lord Iesus, as that he shall be heard over all the whole world. Nay, although men have laine many a thousand yeares rotten in the grave, yet they shall heare it, and

1 Thes. 4 16.

come

come forth to judgment. Nay the Divels and damned spirits, in spight of their teeth shall be constrained to appeare at his voice. No Prince, no Monarch, no King, or Nobleman shall be able to absent himselfe from his presence, nor once dare to plead in our cause, but they must all be inforced to obey the voyce of the Son of God, and come to judgment: Christ was a Lambe at his passion, and many shall find him a Lyon at his Resurrection.

Oh then, seeing we must all heare the voyce of the Lord Jesus at the day of judgement, and wee cannot but come forth of our graves unto this judgement. Oh let us now obey his voyce in the Ministry of the Gospell, and imbrace the Word, and the voice of his Ministers. If we will not now leave sin, heare our Saviour Christ Iesus speaking unto us in his Word: and imbrace his Truth, then let us know, that wee shall one day heare another voyce, when we shall be compelled to come before him to condemnation, saying, *Goe yee cursed &c.*

Note.

In all afflictions and miseries whatsoever

Instruction

ever therefore, and especially in diseases and death, wee must strengthen our selves in the future resurrection, remembring that of the Apostle, *Phil.* 3. 20. 21. *Our conversation is in Heaven, from whence wee also looke for our Saviour, the Lord Iesus Christ; who shall change our vile body, that it might bee fashioned like unto his glorious body, according to the mighty working, whereby he is able even to subdue all things unto himselfe.* Every Christian, as in the eleventh Article of our Creed doth beleeve *the Resurrection of the body.* And Saint *Paul* in the first Epistle to the *Corinthians.* 15 *Chap.* 20. 21. *verses,* saith, *But now is* Christ *risen from the dead, and is become the first fruits of them that sleepe: for since by man came death, by man came also the resurrection from the dead.*

Quest. But how?

Answ. God, that in his Omnipotency made all our bodies, and all things else of nothing, can after, in our corruption, restore it in the same substance and quality to eternity; for with him is nothing impo-

impoſſible: *With God nothing ſhall bee impoſſible.* St. *Paul* ſatiſfies this ſcruple aboundantly, and ſufficiently, which is able to ſtop the mouthes of all Atheiſts whatſoever. *O thou foole* ſaith he, *that which thou ſoweſt is not quickned except it dye; and that which thou ſoweſt, thou ſoweſt not that body that ſhal be, but bare graine, as it may chance, of wheat, or ſome other graine; But God giveth it a body, as it pleaſeth him, and to every ſeed his owne body.* Luk. 1. 37.

It pleaſed God not to let thee know the time of the reſurrection, to himſelfe onely knowne; but the manner he hath left to be ſhewed by the Apoſtles, and they have recorded it for us: as in the 1 *Theſ.* Ch. 4. Ver. 16. *For the Lord himſelfe ſhall deſcend from heaven with a ſhout, with the voyce of the Arch-Angell, and with the Trumpet of God: and the dead in Chriſt ſhall riſe firſt: then wee which are alive and remaine, ſhalbe caught up together with them in the clouds to meet the Lord in the Ayre, and ſo ſhall we for ever be with the Lord.* 1 Theſ. 4.

This hope of the Reſurrection hath e-

ever

ever beene a singular consolation to the godly in their afflictions: whence *Tertullian* saith, that the confidence of a Christian is in the resurrection from the dead: Example hereof is in *Iob*; in the midst of his afflictions hee said, *I know*
Iob 19.25. *that my Redeemer liveth, and that hee shall stand at the latter day upon the earth: and though after my skin wormes destroy my body, yet in my flesh shall I see God*: What can be more manifest? No man (after Christ) than he before, could speake more plainely, and certainly of the resurrection. From the confidence of our resurrection, we contemne things present in hope of the future: For all flesh shall see the salvation of God.

Es. 26.19. Of the resurrection, *Esay* saith, Chap. 26. Vers. 19. *The dead men shall live, together with my dead body shall they arise; awake and sing yee that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. At that time the people shall be delivered, every one that shall bee found written in*
Dan. 12. 1. *the Booke.* *Ezekiel* hath it very plaine in Chap. 37. Ver. 12. *Propheſie, and say*

unto

unto them, thus saith the Lord God: Behold O my people, I will open the Graves and cause you to come out of the Graves, and bring you into the Land of Israel, & yee shall know that I am the Lord, when I have opened your Graves O my people, and brought you up out of your Graves, and shall put my Spirit in you, and you shall live: and I shall place you in your owne Land, then shall you know that I the Lord have spoken it, and performed it, saith the Lord.

Thus may you see, that all the dead must arise and come to judgment: and you see how, and by what meanes our bodies shall be raised: namely, by the mighty and wonderfull power of the voyce of the Lord Iesus. Let us come now to the Vses.

Vse 1.

First, seeing of what death soever men shall dye, either by fire, or water, or howsoever, they must one day come unto judgement: Let us then beware of that ungodly thought, and divelliſh perswasion that runs in most wicked mens minds, that thinke that when they dye, there is an end of all their misery, and although

although they have bin very grievous and horrible sinners, yet if they escape till death, all is well. And thus they think that they and their sins shall be buried together. No, no, (poore soules) they doe much deceive themselues. Howsoevet thou dyest, thou shalt come to judgment; and death is as far from ending thy misery, that it is a broad gate to let thee into it. *For so soone as the rich man dyed, he was presently in Hell torments.* And therefore let us take heed how we wish, as foolish men doe in their sicknes, old age, or misery: *Oh, I would I were dead, then I should be out of my paine.* Oh no, no, if thou be not the child of God, and a repentant sinner, it had bin better for thee never to have bin borne, or to be a Toad, or Serpent. And thou shalt find that death is so far from easing thy paine, that it shall bring thee ten thousand times more paine and torment, *even in Hell fire for ever.* Therfore let us not thinke that death shall end the miseries of wicked men.

Luk. 16.

Vse 2. Secondly, seeing that all men must rise unto judgment, and by what meanes so-

ever

ever they dye, they must be called to accompt: This is a wonderfull comfort unto Gods poore children; who abides more trouble and griefe then they? who be more hated, reviled, crossed, and wronged than they? so as their life here for the most part is nothing else but a life of misery; but their comfort here is this, that they shall rise againe, and then the case shall be altered, then their misery shall be turned into felicity, joy, and happinesse. Hast thou been poore here? then *thou shalt be rich, and possesse a happy Kingdome as* Lazarus *did.* Hast thou beene hungry and thirsty here? Then *thou shalt taste of the tree of life.* Hast thou beene wretched and naked here? Then *thou shalt be cloathed with the precious robes of Iesus Christs Righteousnesse:* And instead of the rags of infamy and reproach, which wee must put on here, *We shall be crowned with a crowne of immortall glory, &c.* Againe, unto the wicked and ungodly it is not so with them: but they having taken their pleasure here, and received their portion *in this present world, shall arise now unto* Luke 16. Luke 6.

Ch. 5. 29 *judgement, to beare the heavy sentence of condemnation denounced against them; and now to bee cast into the Lake that burnes with fire and brimstone for ever, which is the second death.*

Vse 3. Thirdly, seeing St. *Iohn* saith, That *all shall come to judgement*; these bodies of ours, though they be drowned, though they be burned to ashes, or howsoever they be consumed, yet they shall rise againe, either to life eternall, or death eternall: should not this make us all (beloved) for to looke unto our selves, to take heede we doe not use our bodies to the dishonour of God, knowing that our bodies are the living Temples of the Holy Ghost? Wouldst thou have thy body to be partaker of Life, Felicity, Glory and Salvation in Heaven? Then use thy body now to the glory of God upon earth, to heare his holy Word, to sanctifie his Sabboth, &c.

1 Cor. 6. 19

But if thou use thy body unto sinne, to swearing, to drunkennes, whoredome, &c. then know, that thy body shall rise againe to judgement, to be tormented for ever. Doe but behold the rich Glutton,

who

who had abuſed his body in ſurfeiting, and in drunkenneſſe, &c. and what became of it? was he not fearefully tormented in Hell at laſt? And likewiſe he had given his Tongue unto ſwearing, &c. Now he cries, *His tongue, his tongue*; Oh that all ſinfull wretches could but thinke of this one example of Gods judgments, that if they abuſe their bodies as this man did, that they ſhall then taſte of the ſame judgement. Lu. 16. 24

Wouldſt thou have thy body glorified? then glorifie God in thy body: Doeſt thou thinke that thy ſoule ſhall be ſaved, and thy body glorified, if thou uſe the members thereof to ſin, to uncleanneſſe? Oh no, let us not deceive our owne ſoules, it cannot be; for ſaith the Apoſtle, *How can we that are dead to ſin, yet live therein?* Rom. 6. 2

Vſe 4. To moderate our mourning for our friends departed.

Fourthly, ſeeing that the Holy Ghoſt ſaith, that what death ſoever wee dye, *We ſhall all riſe againe*; and Gods children, onely they ſhall *riſe to life and to glory*: This muſt teach us not to weepe and mourne immoderately for our friends deceaſed! for it is a kind of en-

vy to bewaile those that are at rest, and gone to happinesse.

Ioh. 11. Act. 7. True it is, that our Saviour Christ wept for *Lazarus*, and the Disciples made great lamentation for *Stephen*; and so wee have great cause to mourne and weepe, when as some speciall member of the Church is taken away, as *Eliah* did for *Elisha* crying out; *O my father, my father, the Chariots and Horsemen of Israel:* wee may not bee as stockes or stones, or senceleſſe creatures, without affection. It must needs grieve the heart of a Husband to part with a loving, godly, and religious Wife. But here is a meane for this mourning, to moderate our weeping, that we weepe not and mourn not over-much, for they shall rise againe. *I would not have you ignorant, brethren, concerning those that be asleep, that you should mourne as they that have no hope.* 1 Thes. 4. 13. Where the Holy Ghost tells us, that the dead in Christ doe not dye properly, but lay them downe to take a sweet sleep after their long and tedious labours in this world: and afterwards they must rise againe to life, to happinesse, to liberty, to glory,

glory, and salvation. Wherefore then should we mourn so excessively, & weep and lament at the death of our friends, seeing they doe not perish, they are not cast away? Oh no, their soules are presently in joy, and their wearied bodies are at rest in the grave, as in a bed of downe, to take a sweete sleepe untill the day of judgement, and then they shall rise to glory. And whether this separation shall be a voyce, by a secret guiltinesse of our owne consciences, it is all one; for all must arise and come to this judement: The Angells they shall obey his voyce, they shall bee his Reapers at this great day of Harvest, and they shall make a separation at his word: for by the power and Omnipotency of Christ shall this separation be. Therefore let us endeavour to dye to sin, before we dye to nature; and let us strive to bury it, before it bury us: For sin brings onely accusation & shame in this life, and utter perdition in the life to come. Therefore O Lord, let my eyes be as a well-spring, every morning to shed forth teares of true repentance for my iniquities.

And they were judged every man according to his workes.

NOw mark I pray you, how the Holy Ghoſt repeats this point againe and againe, he beates often upon it; he ſaid before, *The Bookes are opened, and the dead are judged according to thoſe things written in the Bookes.* And now againe he ſaith, *they were judged every man according to his workes.* What ſhould be the cauſe why the Holy Ghoſt ſo often repeates this point, and beates ſo upon it againe and againe? I anſwer, the cauſe is in us, becauſe wee are hardly brought to beleeve this point; hardly perſwaded of ſo neceſſary a matter: for hardly one of a thouſand beleeveth this, that he ſhall be judged according to his workes. Oh it is a hard matter to perſwade men and women of this, that they muſt give an account of their workes. Tell the wicked ſinner of his ungodly waies, of his pro-

prophaneneſſe, contempt of Gods Word; And what doe they ſay? doe they quake and tremble? doe their hearts and ſoules even earne in them? Oh no, no; they flatter themſelves with this conceite, *God is mercifull*; or ſay, God forgive mee, I thought not of it, I am urged to it: And thus they make the mercies of GOD a packhorſe for all their abhominations: and thus it is in the vile heart of a man, to thinke hee ſhall never come to account for his ſinnes; that hee ſhall never bee called to a reckoning for them and receive his reward *according to his workes, whether they bee good or evill.* Rom. 2. 6

How needfull is it then for all men that are ſo blinded with ignorance, and ſo deluded by the Divell and their owne imaginations, to pray unto the Lord for the aſſiſtance of his holy Spirit, to guide them in all their waies, and to mollifie their heard and obdurate hearts, that they may bee ſenſible of their wicked actions; acknowledging with the true penitent

sinner the wrath and judgements of God due unto them for every sinne: and to render all possible thankes for the preservation of their lives from day to day, so shall they with a quiet conscience bee comforted in this life, and end their dayes with assurance of a joyfull Resurrection in the life to come.

The end of the third Sermon.

The

The Great Assize.

The Fourth and last Sermon, treating of Death and Hell; and also of the joyes of Heaven.

Revel. 20. Verse 14, 15.

14. *And death and hell were cast into the Lake of fire; this is the second death.*
15. *And whosoever was not found written in the Booke of Life, was cast into the lake of fire.*

IN the handling of this weighty point of Religion; the second comming of Christ to Judgement: we have learned from the mouth of God: first, what manner of person the Judge shall be; namely, that he shall come like a mighty Prince, with great Power, Majesty, and Glory, with an innumerable

numerable company of Arch-angels, and Angels, with *all* the Hoast of Heaven, there is the number of them that shall appeare at the last day; even *all*, and leave Heaven empty, as it were of Angels: for at this sentence the whole Trinity will be present; so that there will be no need of Angels in Heaven to doe any Office to waite upon God, or to the Holy Ghost, while this sentence is past, unto the great comfort of all his poore members, and to the terrour and amazement of all his enemies.

2 Secondly, we have seene who shall be judged: *Both great and small.*

3 Thirdly, the manner how judgement shall proceed; namely, *by the written Records, which are the bookes of mens consciences.*

4. Circumstance is the execution of this judgement. And now in the last place wee are to come unto the execution of judgement upon the wicked Reprobates and ungodly, in these two last verses; for when judgement is pronounced according unto their workes; when Christ Jesus, which is the second person in the sacred Trinity, shall say unto them, *Depart from*

from me yee wicked into hell fire, there to remaine for ever with the devill and his Angels, &c. Then immediatly the execution of this ſentence ſhall follow: for ſaith St. *Iohn* here, *And death and hell were caſt into the lake of fire; that is, the ſecond death.* Mat. 25. 41

Firſt, we are to enquire and ſeeke the true meaning of the Text, becauſe every word may move a queſtion. For, *Queſt.* 1

Firſt, what is death that he ſhould be caſt into *Hell-fire*? Is *Death* any creature? Is *Death* ſubject unto paine and torment? ſurely no: death is no body, it hath no ſence nor feeling; *Death* is no creature, but onely the deprivation of Life. Againe, what a ſtrange ſpeech is this, that *Death ſhould be caſt into hell*, how can this be?

Secondly, what is meant by the *Lake of fire*? Is hell a water or fire, like to our fire? *Queſt.* 2

And laſtly, wee are to conſider what is meant by the ſecond death, into which all reprobates muſt be caſt without recovery. *Queſt.* 3

Firſt, hereby *Death* and *Hell* is meant; no

What is meant by death and hell.

not death it selfe, or hell it selfe, but the heires of death and hell, that is, all the reprobates that shal be cast into hel-fire, and there abide for evermore. Thus then you see what is here meant by death and hell; namely the heirs of death and fire-brands of Hell; all reprobates, all stiffe-necked *Pharaohs*, all bloudy *Cains*, all covetous *Naballs*, all treacherous and betraying *Iudases*, all impenitent sinners, that live and dye in their sinnes, *All these shall bee cast into the Lake of fire.*

Vse 1. Shewes the misery of such as dye in their sins.

Seeing the holy Ghost gives these titles and names unto all wicked and ungodly sinners, even *Death and Hell*: surely this shews the wonderfull misery, and the cursed estate of all those that live and dye in their sins without repentance. Alas, it is so woefull and damnable, that they bee even called Death and Hell it selfe.

Oh then let all sinners, that live and delight in sin, take heed unto themselves. You doe behold the woefull misery of all impenitent sinners: Namely, that they are no better than the vessels of wrath

the heirs of eternal death, & fire-brands of hell for evermore. Oh that all sinners could fore-shinke of this wofull misery that hangs over their sinfull heads. What a strange kinde of speech is this? and of what force? when God calleth such reprobates, even death and hell it selfe. Ah poore wretches, ah miserable and wofull creatures, which are but death and hell it selfe! Oh would that the drunkard, the swearer, the prophaner of the Lords day, the adulterer, &c. could apply this to heart: that howsoever they see not their misery nor the wofull estate wherein they live, but cheare themselves in their sinfull wayes, yet they are no better then the heires of vengeance, and wrath of God; nay indeed, very death & hell it self; and one day the viols of Gods wrath will be powred upon them. *Note.*

True it is, that many wicked men dot as the people did in *Esayah* his time, though they lived in horrible sins, *Yet they made a league with death, and were at an agreement with the grave*; They had taken a Lease of death and hell, as the rich man, which said to his soule, Esa. 28. 11.

Soule,

Shewes the horrible nature of sin.

and cursed thing sinne is in the sight of God; for sin maketh men become guilty of eternall death, and fire-brands of Hell: As we see when a traytor is executed for Treason, his sonne smarteth for his offence: Even so sin, which is Treason against the Majesty of God, when we have brought it forth, it bringeth us *to death and hell: For death and hell is the reward of sin. And death and hell were cast into the Lake of fire.* Would you know what shall become of the prophane wretches of the world? or what shall become of the blasphemer? would you know what shall become of the adulterer, drunkard, Idolater, swearer, &c Saint *John* saith here in plaine termes, *They shall be cast into the Lake of fire*: Thus was the rich Glutton, *Luke* 16. for his excesse, drunkennesse, and want of pitty, &c. *cast into the woefull lake of fire*: And thus shal all impenitent sinners one day be cast into this terrible and woefull lake of fire.

Now if a blasphemer, or an adulterer, should have but this punishment, to hold one of his fingers in the flame of a candle

Soule take thine ease, for thou hast goods and riches laid up for many yeares, and so live in sin by licence, without any punishment, but the Lord tels them, he will *breake their covenants, and disanull their agreements.* And although they have lived a long time in sinne, yet in the end death will knocke at their doores, and he will lay hold upon them, and they must pay full deare for their long lease, even the losse both of body and soule for ever. Luke 12.

And is not this the daily practise of most men and women at this day? Doe they not even make a covenant with death? and doe they not labour to be at an agreement with Hell? men live in swearing, lying, drunkennesse, &c. and yet they thinke they shall never dye, they doe imagine they shal escape for all their sins. But (poore soules) let them well know, *that death and hell will seize upon them.* Nay, if they live and dye in their sins without repentance, let them know that they be no better than *Death and Hell it selfe, and they must bee cast into the lake of fire.*

Here we may behold what a horrible and

a Candle on quarters of an houre, how could he endure it? but if a man should be roasted alive upon a gridiron, or boyled in a Cauldron of moulten Lead, what misery were this? whose heart would not quake and melt to thinke of it? Oh, these are nothing in comparison of those most extreme and chilleſſe torments in this lake of fire, when both bo-
Luke 16. dy and ſoule ſhall burne and boyle and aire were frye, and yet never be conſumed in those ſcorching flames; which cannot be quenched. All men almoſt are afraid to commit treaſon, becauſe Traytors are ſo grievouſly puniſhed; they are drawne, hanged, and quartered. But alas, men are not afraid to commit treaſon againſt the King of heaven, though they muſt be caſt into a lake of fire for evermore. Men are afraid to offend a Prince for feare of death: and yet our Saviour
Mat. 10 biddeth, *Not feare them that can kill the body, and can do no more: but to feare him that can caſt both body and ſoule into hell fire.*

And yet we may ſee, that men and women be more afraid to offend man, then

than God, *that can cast both body and soule into Hell fire.*

If we should behold a little child fall into the fire, and heare it cry pittifully, and the very bowells should bee burnt out, oh how would it grieve us, & make our very hearts bleed within us : How much more then should it grieve us for to see, not a child, but even our owne bodies and soules cast away for ever by sinne, *into the lake of fire, that cannot be quenched?* If a man should come amongst us and cry fire, fire, thy house is all of a flaming fire, thy Corne, and thy Cattell, thy Wife, and Children, and all that thou hast were consumed by fire: Oh how would this astonish us, it would make the very haire to stand upright upon our heads, and teares to gush out of our eyes Behold then, and see the spirit of God cries out fire, fire, even the dreadfull fire of Hell gapeth ready to devoure, not thy House, thy Corne, or thy Cattell, but thy poore soule, and that for evermore. O then how should this breake our hard and flinty hearts asunder, and make our hearts to bleed, if we *Note.*

have any ſpark of grace, any care of our ſoules that they may not be tormented *in this Lake of fire for ever.*

I will leave the further handling of this point untill I come unto the next Verſe: where the Holy Ghoſt ſaith againe, the better to make it ſink into our hard hearts, *That whoſoever is not found written in the Booke of Life, ſhall be caſt into this Lake of fire,*

Now by *Fire* in this place wee muſt not conceive a materiall fire, like unto ours: But the Holy Ghoſt meaneth here, even *the ſecond death*: That is, *not of the body onely, but of eternall Death and Damnation both of body and ſoule for evermore.* This is the ſecond death, and by this wee may plainely ſee there is a double death; *there is the firſt death, and then the ſecond death.*

A double death.

The firſt death is the ſeparation of the ſoule from the body, and this is common unto all: the Children of God doe dye this death as well as the wicked, yet there is ſome difference: for death is no curſe to the Children of God, becauſe Chriſts death hath taken away the ſting of

Death is a curſe to the wicked

of death, it can neither diſmay nor hurt them. No, it is juſt as a doore to let our ſoules into the Kingdome of Heaven. But the ſecond they never taſte of: No Child of God needes to feare the ſecond death: *For there is no condemnation to them that are in Chriſt Ieſus.* Now, as the firſt death is onely a ſeparation of the ſoule from the body; ſo the ſecond death is a *totall* and alſo a *finall* ſeparation both of ſoule and body from God for evermore. And this ſecond death doth ſtand principally in theſe three points.

A bleſſing to the godly.

Rom. 8. 1

Wherein the ſecond death conſiſteth.

1

Firſt, that all the wicked and ungodly ſinners that lye and dye in their ſins, ſhall bee ſevered from the glorious and bleſſed preſence of the Lord for ever, which ſhall bee puniſhed with everlaſting perdition from the preſence of the Lord, and from the glory of his power. 2 *Theſ.* 1. 9. Oh what a woefull death is this, to be plucked and haled from the bleſſed & comfortable preſence of God: Whereas our Saviour Chriſt ſaith, *Mat.* 5. 8. *That our happineſſe, and all the joy of Gods children, ſhall ſtand in the beholding of God, and being in his pre-*

sence for evermore. Then what misery, and what wo will this be unto the wicked, to be cast out of the glorious presence of the Lord for ever, seeing he alone is the fountain of life and happines.

2 Secondly, the second death stands in this, that wicked men and women shall not onely bee severed in body and soule from the blessed and glorious presence of the Almighty for ever, but they shall be cast into the Lake of fire, and have all their abode with the Divells, and all the damned spirits in *Hell*, where there is no joy nor comfort, nor ease; but weeping and wailing, and gnashing of teeth. If a man should be cast into a deepe and darksome Dungeon full of Toades and Serpents, what comfort I pray could he have, but to wish for death? This is the death that all impenitent sinners must dye: they must be cast out of the sweet and comfortable presence of the Lord Jesus Christ, and bethrowne head-long
Mat. 25.41 into that terrible Lake of fire and brimstone, there to bee tormented for evermore.

3 Thirdly, then the third thing wherein this

this second death doth consist is, that all reprobates shall be punished with everlasting perdition; they shall be tormented in body and soule with unspeakable torments, *the wrath and vengeance of God shall seize upon them*, and feede on them, as fire doth on Pitch or Brimston; where they shall bee ever burning and boyling, and yet never consumed; ever in paine and torment, and never have ease. And to shew the wonderfull torment of Hell, of this second death, our Saviour compareth it unto a Furnace of fire: Now what a woefull torment is it to be cast into a Furnace of fire, and to lye many thousand yeares therein? this is a torment that cannot bee expressed. Againe, he saith, *That their worme shall not dye, and their fire shall not be quenched*. Now what might a man doe, if he should have a worme alwaies crawling in his belly, gnawing at his heart? This is the state of all wicked men and women; they shall alwaies have a worme, even grief & anguish of mind ever gnawing at their hearts, and biting at their Consciences; and this worme shall never

Mark 13. 24.

Esay 66 24

The misery of the damned after death et sorth

ver dye, nor kill them, but be ever gnawing and wounding them. And this condition of the damned in Hell is miserable in three respects.

First, in regard of the degrees of it.

Secondly, in regard of the place.

And thirdly, in regard of the perpetuity thereof.

The first appeares in the losse of the blessed Communication with God the
Psal. 16. 11 Father, Son, and Holy Ghost, *In whose presence is life, and at whose right hand there is pleasure for evermore.* And thus
1 Thes. 1. 9 shall the wicked be punished at that day, *with everlasting perdition from the presence of the Lord.*

A second degree of their misery consists in the society they shall have for ever with the Divell and his Angels, ac-
Ma. 25 41 cording to that of our Saviour. *Depart from me yee cursed into everlasting fire, prepared for the Divell and his Angels.* A punishment which we may gheese at, is intollerable to burne, and not to consume; to live, and have no end, it includes all woe and crosses whatsoever: Cursed of Christ himselfe, cursed of the Angels,

whose

whose curse will alwaies be, and that is in their consciences: Cursed shall they be likewise of the Devills themselves, whose curse shall bee alwaies in tormenting them; never have rest, never have ease; perpetually howling and crying, which is their musicke; their joy, nothing but cursing and blasphemy.

But especially in respect of that horrour, torment, and paine that shall seize upon the bodies and soules of all wicked and ungodly men at the last day, which shall be such as shall make them *cry out unto the Rockes and Mountaines to fall upon them, and to cover them: when there shall be tribulation, anguish, and wrath upon every man that doth evill.* Rom. 2. 8. 9

Secondly, the place shall adde likewise to their misery, and that it is in hell, the proper place of the damned after death: This in the Scripture is called *Hell, the bottomlesse Gulfe, utter darknesse, the fearefull Tophet, the Dungeon of dispaire, the burning Lake, the hollow Cave and Chaos of all confusion; the grave of perdition, whose furnace is alwaies burning, whose fire is made by* Mat. 5. 22. Rev. 9. 1 Esa 30. 33

Gods wrath, and his power upholds it; and it is blowne with the bellowes of his indignation, it is unquenchable, euer prepared for the Divell and his Angels: And therefore Christ bids them, *Goe yee cursed into everlasting fire, &c.* and all to shew the miserable condition of those that are there.

And last of all, the eternity of the punishment that the damned shall suffer there, adds not a little to the misery of the wicked, that they shall suffer, and endure the heate and burthen of Gods wrath for ever: It shall never have an end, it shall be without all hope of intermission: for so saith St. *Iohn, The smoake of their torment shall ascend evermore, and they shall have no rest day nor night.* What a punishment will this be, let all men and women consider: First, it is the losse of Almighty God, and of his glorious and most blessed presence, which the Saints and Angells alwaies enjoy; which is his love, his mercy, his bounty, his beauty, his gracious aspect, and all his eternall Attributes: the losse of Heaven, which is unspeakable,

Rev. 14 11

past

paſt the thoughts of man; the loſſe of the ſociety of all the holy Martyrs, Angells, and Arch-angels, the glory, riches, and treaſures for ever, and never to have an end. So then you ſee by this which hath bin ſpoken, what this ſecond death is, and alſo where it doth conſiſt.

Who they be that ſhall partake of the ſecond death. 1 Cor. 6. 1.

Now all the queſtion will bee, who ſhall be caſt into this Lake of fire, who are they that ſhall dye this ſecond death, which is ſuch a miſerable and woefull death? For there is no man or woman that liveth, I thinke, but they ſuppoſe that they ſhall eſcape this death, they hope they ſhall bee ſaved, and ſo eſcape this flaming fire, and by that hope they defer their repentance till their old age, till they have no other imployment. And therefore now you ſhall ſee who they be that ſhall bee caſt into it: Looke, there are ſome marked out unto us, *Rev.* 21. 8. *The fearefull and unbeleevers, and abhominable, and murtherers, and whoremongers, and ſorcerers, and lyars, &c. ſhall have their part in the Lake that burneth with fire and brimſtone, which is the ſecond death.* So then the holy Ghoſt telleth

telleth us, that all impenitent sinners shall be damned, and be cast into this Lake of fire, which is the second death; for after this there is no repentance no recovery: there will be a great gulfe, as *Abraham* told *Dives*, betweene the godly and ungodly; the godly see and behold the ungodly in Hell, as *Lazarus* did *Dives* in Hell torments.

Luke 16.

Then what a strange thing is this? The Holy Ghost telleth us who shall be damned, and cast into the Lake of fire, all impenitent sinners; the blasphemer, the drunkard, &c. and yet no man (almost) will beleeve this. Well, the Spirit of God cannot lye: He saith, *that all the wicked and ungodly sinners shall bee cast into the Lake of fire, which is the second death.* Now tell never so wicked a wretch of his sins, as his swearing, &c. and what will hee say? Tush, *God is mercifull, I hope I shall be saved*: Is not this I pray, to give the Holy Ghost the lye? Tell the Drunkard, or the prophaner of the Lords day, that they must one day give an accompt of this their ill language, and rude behaviour, or that they

shall

shall be damned; doe they beleeve this? Oh no,no; for if they did beleeve it, how durst they be so bold to live in sin? Well, howsoever these vile wretches say, they hope to bee saved as well as the best of them all; yet know, this is the truth of God; the Holy Ghost telleth us plainely, *That all unbeleevers, and theeves, and murtherers, &c. shall bee cast into the Lake of fire and brimstone, which is the second death.*

But unto you, whose hearts doe tremble for feare of these things, whose soules doe melt for feare of this same second death: if you would know how to escape this terrible Lake of fire, and how to avoyd this second death, which is the eternall damnation and torment both of body and soule, you shall see how the Spirit of God doth not onely shew you how to escape Hell, but to come to Heaven; not onely to avoyd damnation in this Lake of fire, but to obtaine Salvation and joy in the blessed and glorious presence of God for evermore. Now see what the Holy Ghost here teacheth in the sixt Verse of this Chapter.

Blessed

Such as have part in the first Resurrection, shal escape the second death.

Blessed and holy is he, that hath his part in the first Resurrection, for on such the second death shall have no power; but they shall be the Priests of God, and of Christ, and shal reigne with him a thousand years that is, for evermore.

So then would you know what manner of men and women shall escape this second death, and eternall damnation in this lake of hell fire? why the holy Ghost saith, they, and none but they, that have their parts in the first Resurrection. So it is manifest in these words, that there be two Resurrections, and also a double death: the children of God have a double resurrection, and one death: but all wicked and ungodly sinners have one Resurrection, and a double death. So then let us see what is meant by this first Resurrection, namely, our rising out of the grave of sin, to newnesse of life: this is the first Resurrection. *You that were dead in trespasses and sins hath he quickned. And we are buried with Christ in Baptisme; that like as he rose againe to the glory of his father, even so we should walke in newnesse of life.*

Eph. 2. 1

Rom. 6. 4

So

So then, would you know whether you shall escape eternall fire in hel, even this second death? then looke unto your owne soules; are they dead to all your old sins, and new sins? Are they quickned in the inner man? Doe you hate sin as well when it is committed by your selfe, as by others? Doe you labour to mortifie and keepe under the workes of the flesh, and walke in all holy duties of obedience, both to God and man? Remember what is said, *There is no condemnation to them that are in Christ, which walke not after the flesh, but after the Spirit.* Rom. 8. 1

Blessed and holy are they that have part in the first resurrection: where he shewes that none shall be blessed, none shall have part in the first Resurrection, and be freed from the second death, but such as be sanctified, to live a godly life, that are partakers of the first resurrection. And therefore if you desire to bee blessed, and to escape the second death, which is everlasting damnation both of body and soule, then labour here to live a godly life; for these two, *Justification*

and

and *Sanctification*, cannot be severed.

Vse. Comfort to the godly.

And this is a very great comfort to all the true members of Christ, that doe repent, and leave their sins, and doe strive to conquer their unruly passions, bearing what wicked men lay upon them patiently, & strive to live a godly life, though they bee in misery, in poverty, in want, and in the end dye the first death of the body, yet they shall bee freed from the second death, that is, from eternall death the gates of Hel shal not prevaile against them. And therefore as you love your soules, as you desire to be blessed, and to escape eternall damnation. which is the second death: Labour (I say) to have a part in the first Resurrection, to dye unto sin, before we dye unto Nature, and live in newnesse of life.

But as for wicked and ungodly sinners, that live in sin, delight in sin, that have no part in the first Resurrection; their case is woefull, they be subject to the second, that is, eternall death and damnation: *For if ye live after the flesh, ye shall also dye.* Rom. 8

And therefore deceive not your selves as

as many do, which think if they come to Church, heare the Word once a week, receive the Sacrament once a yeare, all is well, they hope God will be mercifull to them, & hope they shal not be damned. Wel, marke what I say, thou maist come to Church duely, thou maist heare the Word of God as long as thou livest, thou maist receive the Sacrament as often as thou wilt, but if thou hast not thy part in the first Resurrection, that is, unlesse thou live a godly life, unlesse thou mortifie thy filthy sins, & ungodly desires; unlesse thou become a new creature, surely thy estate is lamentable, and thy part is in the Lake of fire and brimstone, which is the second death. And therefore let no man deceive himselfe, to thinke, because he heares the Word, professeth the Gospell, receives the Sacrament, that therefore he is well enough: No, no; though thou heare never so much, if thou live in sin, in swearing, drunkennesse, &c. thy estate is as woefull as before, because thou art not freed from the second death.

Rom. 6. 8

Note.

And marke this difference; the children of God have two resurrections, and one

one death: they rise from sin in this life, unto *a newnesse and holinesse of life*; and they rise at the last day unto eternall life in Heaven, and therefore truely blessed. But graceless and godless sinners have two deaths, and but one resurrection: they dye in sinne here, they are dead in sin, and delight in sin here, and so they dye the first death of the body: & eternall death, *the second death of body and soule in hell.* And as they never had part in the first Resurrection: so the second Resurrection is onely to judgement, to death: nor is that all to dye, and to goe to Hell: for they shall be in a Sea of miseries, and in an Ocean of calamities; fire continually flaming about them, and yet not wasted, nor they consumed: then the worme of their Consciences, which they smothered in their life, shall then bite and gnaw within them, rage and madnesse, and most wrathfull indignation be among them, when they shall looke up, and behold the Angells, and Saints triumphing and rejoycing; what a terrour will this be to them, to behold nothing about them but fearefull blacke

divells

Divels to affright them, brimstone and hot burning coales under their feete, the revenging hand of God over them, and his Angels powring forth the viols of his wrath and indignation upon them, never ceasing, no intermission, for their torments shall bee both comfortlesse and endlesse: they shall be alwaies dying, yet never dead; they shall be alwaies in the flame, and yet not have any hope to be consumed. Their meate shall be griping hunger, and famine intollerable; their drinke shall bee Lakes of fire and brimstone; their pleasure shall be howling & roaring of foule deformed fiends accompanied with Divells, barbarously and cruelly handled. Thus Heaven they have lost, which cannot now bee purchased: Hell they have received, and the place must needs be endured; and looke how many sins and offences they have committed, and run on Gods score, which their owne consciences can testifie, so many kinds of tortures and punishments are severally provided for them in Hell: O how many causes of weeping and dolefull crying shall those miserable

wretches then endure? They shall howle and weep because they cannot be heard, nor yet appeale from Gods dreadfull judgements: They shall weepe and lament, because their pleasures which they enjoyed in their life-time, have bin the onely cause which hath brought them to all these woes and sorrowes: They shall weepe and howle, and cry, and no man pitty them; and shall weepe with bitter teares, because they shall know their miseries are past all recovery, and their repentance too late: Then they will begin to curse their Birth-day, and their Parents which brought them up, and the paps which gave them sucke, shall they ban & curse; and the place and ayre that gave them their first breath: and wil cry, woe, woe, that ever I was borne to neglect Gods Commandements, and to breake his Lawes, and neglect his Ministers and holy Word, running after my owne invention, saying, thus have I justly deserved Hell fire for evermore.

And therefore if you would live when you be dead, you must dye to sin while you be alive: Onely the penitent sinner shall live for ever in eternall life; onely

those which dye to sin, shall escape the second death. But the impenitent, that lives and delights in sin here, shall dye for his sins eternally; nay, he shall never taste of the life to come: but as he would not labour to have his part in the *first resurrection*, so he shall be sure to have his portion in the *second death*; which is so fearefull a thing, that it might make even the flinty heart to breake in pieces, to lye in fire burning for ever, without any ease or end, and never to consume, nor waste away: Oh then let us looke unto it, and labour to have our part and portion in the first *resurrection*, and then shall the second death doe us no harme; but wee shall live in joy and happinesse for ever in Heaven with the Almighty, and all the Angels and Arch-angels, and holy Saints shall be our companions for ever, and without end.

15. *And whosoever was not found written in the Booke of Life, was cast into the lake of fire.*

THE former Verse did shew to us the execution of the last judgment upon all wicked and ungodly

godly sinners, and of that we spake the last time. Now in this verse wee may observe the different estate of the children of God, and of the wicked: for as there be but two sorts of men, *good* and *bad*, *Elect* and *Reprobate*, *penitent* and *impenitent*; the children of God, and the limbes of Sathan: so there be but two places, *Heaven* and *Hell*, *joy* and *paine*, the *right hand* and *left*: And the reward shall be according, either *blessed* or *cursed*; for as St. *Iohn* saith here, *The Elect shall have eternall life; but they that be reprobates, shall bee cast into the Lake of fire.*

First, concerning the Elect, and those that bee chosen in the Lord Jesus, and whose names be written in Heaven: As their lives doe differ from the wicked & ungodly, so their estate after this life is far different, for they shall be blessed and happy for ever. And if you doe aske, what is the blessednesse that all the Elect shall have? I answer with *Paul*, *The eye of man never saw it, nor ever entred into the heart of man to conceive the hundreth part of this happinesse.* Yet we may

2 Cor. 2. 9

out

out of the Word of God gather ſome reliſh of it, as it is deſcribed unto us.

And firſt and foremoſt this bleſſed eſtate of the godly at the laſt day, ſtands in this, that God ſhall be all in all unto us: What good thing ſoever the heart of man can wiſh or deſire, that will God be unto us. If thou deſire wealth, God will be it unto thee: if honour or pleaſure, Almighty God wil be all in all unto us: nay every child of God ſhall have, as it were a Kingdome, *Come yee bleſſed, &c.*

1. Wherein mans happineſſe in death conſiſts. 1 Cor. 15. 28. Mat. 25.

¶ Secondly, in the Kingdome of Heaven there ſhall be no manner of want; for we ſhall be freed from all ſin, and all defects in body and ſoule ſhall bee ſupplyed: And although wee ſee God now but in part, yet then we ſhall behold him face to face, unto our eternall comfort; not as in a glaſſe darkely; but ſee and behold him even as we are ſeene, and beheld perfectly: and Jeſus Chriſt. the Lambe of God, which hath bin our Advocate; and the Viſion of the Holy Ghoſt, not like a Dove hovering, but perfectly & directly; *and we ſhall then for evermore live in his bleſſed preſence, and reigne with him for ever.*

2. Rev. 21. 1 Cor 13. 18. Ioh. 17. 3. Rev. 21 Pſ. 7. 15 Rev. 24. 3.

3 Phil. 2 24. Thirdly, then all the Elect shall be like unto Christ Jesus: so saith *Paul*, *He shall change our vile bodies, & make them like unto his glorious body.* Christ was most holy, pure, incorruptable, and glorious: even so shall we be; we shall be for ever freed from sin, Sathan, Death, Hell, and the Grave. And at the point of Death let us intreat the Lord, that he would be a Fountaine of ever-living Water, to besprinkle our soules and hearts for his Sons sake Christ Jesus.

4 Psal. 16. 11 Fourthly, in Heaven wee shall reape endlesse joy, and eternall happinesse; and shall delight in praysing God for ever; so as wee shall keepe a perpetuall Sabbath of joy in the service of God for ever. Oh it is a great happinesse to bee in the presence of God, for there is glory, and honour, and true content indeed: where wee shall have joy without sorrow, a day without night; no valley of teares, but a *Syon of glory*, and endlesse comfort. And this shall be done unto all which feare God, and whose names shal be found written in the booke of Life.

Vse Oh then, cursed be these men and women

men, which thinke and say, It is in vaine to serve the Lord: or as *Pharaoh*, said, *Who is the Lord that I should feare him?* Oh no, then men shall know it is not in vaine to serve the Lord: for if we will not be carefull to keepe a good conscience, and serve God aright, and so goe to Heaven by example; we then must expect to goe to Hell with the wicked for company; nay, God will put a difference betweene them that serve him, and serve him not. And this should encourage all men to labour to abound in holy duties seeing God will reward even the least worke of faith. Mal. 3. 14 Exod. 5. 2

If thou give but a cup of cold water in the Name of Christ, verily thou shalt not lose thy reward. Though our workes cannot any way merit, yet he will in mercy, for his Sonne Christs sake, thus crown the good workes of his children. Mat. 10. 42

And seeind a few shall be saved, O let us labour to be of that little flocke, let us above all things seeke this Kingdome of God. If thou obtaine this thou art happy and blessed, although thou lose all the world besides: And if thou lose it,

thou art miserable and wretched, though thou win the whole world. O then what mad men are we, if we doe never seek for this, or dream of Heaven, untill we have one foote in the Grave, or in Hell: Let us not then thinke to gaine a Kingdome so easily; wee cannot goe to Heaven on beds of Doune, but we must strive to enter therein; not easily, wee must take paines for what is got without? And as life is sweet, joy, riches, honour, and pleasure are sweet: So to have for ever without feare of losing this is a blessed thing; for so it is with them that be in possession of this Kingdome; they shall be out of all feare to lose it, and shall reigne with Christ for evermore.

Thus (in some sort) you may conceive the blessed and most happy estate of all the Elect and faithfull children of the Almighty, which ought to stir us to repent, and turne to God, while we have time and space.

But what shall become of the rest, the ungodly sinners? of them whose names be not written in the Booke of Life? Alas poore wretches, distressed soules! it

grieves

grieves me to thinke of them, it would make a mans heart for to melt, to thinke on their moſt woefull miſery: And I quake to ſpeake, or thinke what ſhall become of them after this life. The holy Ghoſt ſaith here, *They ſhall be caſt into the Lake of fire.* what then ſhall become of the ſwearer, drunkard, &c, *They ſhall be caſt into the Lake of fire.* And ſo ſaith Chriſt, *Goe yee curſed into everlaſting fire, &c.* This is their end, and this is their portion for evermore. Ah miſerable wretch, ah vile creature, ah miſerable ſinner, it had bin far better for them they had never bin borne, or had bin rather Toades or Serpents than men. For beſides this, that they ſhall be caſt out of the glorious and comfortable preſence of Almighty God & his holy Angels, *They ſhall be caſt into the lake of fire for ever.* Mat. 25.

Concerning which Lake of fire, into which all impenitent and hard-hearted ſinners ſhall be caſt for ever, I have already deſcribed unto you, and for a concluſion, to put you ſtill in mind of this Lake, this Hell, this Tophet, this place of torment, which will never have end; I will

will set downe in three speciall points, and that briefly.

First, the extreamity of it.

Then secondly, the perpetuity of it.

And thirdly, that it is remedilesse..

All which well considered, me thinkes it should make the flinty hearts of sinners to melt, and to breake in pieces, for feare they doe come into this place of torment, into this Lake of fire.

And seeing the Spirit of God doth repeate it againe and againe, that all reprobate sinners shall bee cast into the Lake of fire, it is to shew, that men doe little consider of that, they doe not tremble at it; & therefore he beates upon it, to teach us, that it is a speciall point to be thought on, to mollifie our hard hearts.

1 The extreamity of it.

And first concerning this same Lake of fire: in that it is named here *A Lake of fire*, this noteth to us the extreamity of the torment, that it is a place of endlesse woe and unspeakable paine. The Scripture affords it sundry names, to set forth the unspeakable torments thereof.

Rev. 21. 8. *All wicked and impenitent sinners shall be cast into the Lake of fire.* For of all torments

torments, none is ſo extreame as fire. And Chriſt ſaith, *There ſhall bee weeping, wailing, &c.* and it ſhall bee moſt hot, and yet moſt cold, which ſhews the ſtrangneſſe of this fire, &c. Againe, *Their worme ſhall never dye, Marke* 9. 44. That worme that ſhall gnaw their conſciences, even the torment of their conſciences. Oh what a woefull thing is this, for any man or woman to have a worme continually to gnaw their bowels within, never to let them alone, or to give them any reſt! Such ſhall the miſery bee of the wicked. Againe, *Tophet is prepared for the King, he cannot eſcape, and it is deepe and large, and the burning thereof is fire and much wood, and the breath of the Lord as a River of brimſtone ſhall kindle it, Eſa.* 20. 33. So as the wrath of the Lord ſhall be as bellowes to blow it, and as a River of brimſtone to maintaine it. By this you may a little conceive the extreamity of this woefull Lake of Hel-fire. But if I had the tongue of men and Angels, I could never expreſſe it to the full. For as the eyes of Heaven bee unſpeakable, to the

Luk. 13. 28

the torments of Hell cannot be expreſſed, at that time the full wrath of God ſhall feede upon the Reprobate, both body and ſoule, and ſhall feede upon them for evermore.

Now to the end you might the better conceive the extreamity of it, you muſt know, that the torments of Hell be univerſall, even in all parts of the body, and faculties of the ſoule at once: the minde, the will, the conſcience, the affection, the head, the heart, &c. all at once ſhall bee tormented. The paines in this life are for the moſt part particularly in ſome part of the body; but in this fire the ſinner ſhall be tormented in all parts at once; and yet wee may ſee, that ſome paines there be, as in the *Convulſion*, or the *Stone*, *&c.* which men would not willingly have for a whole world. Alas, what a woefull thing will this be, to be tormented, even in all and every particular member ſo extreamely? Let one example ſerve in this point: The rich Glutton cryes out, *Oh I am tormented in this flame!* *Luk.* 16. The torment and heate was ſo great, that hee would have

given

given even a whole world, if he had bin Maſter of it, for ſo much water as would have ſtucke upon his finger, to have cooled his flaming tongue. Thus you ſee, that this fire is moſt extreame and woefull, and yet men will not beleeve it, they feare it not.

But let every one thinke on the moſt woefull and extreame paine of this Lake of fire, let us make that uſe which our Saviour teacheth us, *If thy right hand or foote*, that is, any thing never ſo ſweet, or never ſo profitable, never ſo deare, or neare unto us, *Let us cut them off, and caſt them from us*: That is, let us forgoe, and forſake them all, for it is better to goe lame into Heaven, than rich into Hell: it is better to goe naked into Heaven, than in coſtly apparrell to Hell. O therefore let all carnall men, and all ungodly ſinners, that live in pleaſures, and in ſin, know they ſhall pay full dearely for theſe things, even the loſſe of their owne ſoules in Hell for ever. Mat. 6.

2. The perpetuity of it.

Secondly, as the paines of hell be eaſeleſſe, and moſt extreame, ſo they be endleſſe and perpetuall, no end of them for ever-

evermore. So *Abraham* tells the rich Glutton, *You that be there, cannot come hither*, Luk. 16. And so saith St. *Iohn*, Revel. 21. *It is a Lake of fire and brimstone that burneth for ever.* So *goe yee cursed into everlasting fire.* Mat. 25. 41. It can never be quenched, when as damned sinners shall lye therein many thousand yeares, yea, as there bee Starres in Heaven, and yet never to have an end. If a man should but once every thousand yeares, take one spoonefull of water out of the Sea, how many thousand yeares would be expired before he should have emptied the same?

Oh consider this you that forget God; consider this, you which contemne the Word of God, prophane the Lords Sabbath, that make no conscience at all of drunkennesse, but rather count it good fellowship, and will brag and boast of it. What a treasure of plagues the Lord hath reserved for the damned? Oh let us thinke often of this, that these same torments be both endlesse and easelesse. Oh what mad men and women, and what fooles we bee, that wee will now enjoy the

the pleasures of sin for a season, and then to lye in torments for ever? What shall it benefit or profit us, to enjoy a little worldly pelfe, mony, Lands, or livings here, for to live in all pleasures and delights some sixty or eighty yeares, and then to bee tormented in Hell fire for evermore? and yet doe we see that such is the extreame folly and madnesse of many men, that they will have their penny-worths here, although they pay never so deare for them in the life that is to come.

3 Remedilesse.

Thirdly, these torments, as they bee endlesse and easelesse, so they be remedilesse. This wee may behold of the rich Glutton in Hell, who would have given a world, if he had bin owner of it, and yet for all that could hee not have it, it was then denyed him. For there is no ease nor remedy in Hell, no Redemption after death, no Silver nor Gold, no wit nor policy, no appealing to another Judge; but he must lye by it for evermore, even in this close prison, untill he hath payed the Debt, and uttermost farthing. For if all the blessed Saints and Angels

Angels in the Kingdome of Heaven should fall downe at the feete of Christ, to beg but one soule it could doe him no good, Christ would deny them all, they must have the repulse.

Exhortation.

Oh then consider this, this is it that ought to make all men for to quake, and all hearts to tremble, that in Hell is no ease, nor hope of redemption. This is that which makes the Divells and damned spirits to feare, and to tremble, and yet it cannot move flinty and stony-hearted sinners once to bee affraid. O then I beseech you, let us thinke of these things now in these dayes of mercy; now is remedy to be had, now we may avoyd this woefull misery, now we may escape this fearefull torment and wrath to come.

If we will now repent, if we will now leave our sinnes, and beg pardon of Almighty God for them, we may escape: but after death there is no time of mercy, but onely judgement and torment, but fire and brimstone, and the wrath of God for evermore: And therefore now let us repent, let us bewaile our sinnes, while wee have both time and breath to repent

repent, and live as the ſervants of God, and not as the ſlaves of ſin and Sathan any longer, and then the gates of Hell ſhall not prevaile againſt us, nor the ſecond death triumph over us.

Our bleſſed Saviour telleth us, that the ſoule of the poore beggar is more worth than many thouſand worlds. And therfore the loſſe of a ſoule is greater than the loſſe of the whole world: *What benefit were it for a man to win the whole world, and preſently to loſe both life and ſoule.* If a man would loſe houſe, land, wife, children, and all that he hath, yet it is nothing in compariſon of his ſoule; that is a loſſe of all loſſes, to be ſevered from God, and from Chriſt, and to be in hell torments for ever. Oh then let us know what our ſoules be worth, and what Chriſt paid for the ranſome of them, and let us learne to prize them above the whole world. But alas, men cannot ſo eſteeme of them: Oh no, men will for one penny with *Iudas*, or an houres pleaſure, hazard loſſe of ſoule and body for evermore. Ah poore ſoule, thou didſt never yet know what thy ſoule is worth,

Christ Iesus saith, it is more worth than all the world. Oh let us esteeme of it, and value it, and account all riches, pleasures, or profits as dung, so that our soules, our poore soules may be saved in the day of our Lord. For a conclusion to this purpose, let us remember the words of St. *Peter*, the world that then was perished, overflowed with water. Again, St. *Peter* gives us here a good lesson, and tells us, that *the heaven and earth which are now, are by the same word kept in store, and reserved unto fire, against the day of judgement: and of the destruction of ungodly men*, ver. 9. *The Lord is not slack, but patient*, ver. 10. *Howbeit the day of the Lord will come as a theefe in the night, in the which the heavens shall passe away with a noise, and the Element shall melt with heate, and the Earth with the workes therein, shall be burnt up.*

2 Pet. 3. 6

2 Pet 3. 7.

Seeing therefore that all these things must be dissolved, what manner of persons ought yee to be in holy conversation and godlinesse, looking for, and hasting unto the comming of the day of God, by the

which

which the heavens being on fire, shall bee dissolved? but wee looke for new heavens, and a new Earth, according to his promise, wherein dwelleth Righteousnesse. Wherefore beloved, since yee looke for such things, be diligent, that yee may be found of him in peace, without spot, and blamelesse. And suppose that the long suffering of the Lord is salvation.

1 Pet. 4. 7. *Now the end of all things is at hand; be yee therefore sober, and watching in prayer.*

Luke 21. 24. *Take heed to your selves, least at any time your hearts be oppressed with surfeiting and drunkennesse, and cares of this life, least that day come on you unawares, for as a snare shall it come on all them that dwell on the face of the Earth. Watch therefore and pray continually, that ye may be counted worthy to escape all those things that shall come to passe, and that yee may stand before the Son of man.* For it is he that will say, *Arise yee dead, and come to judgment.*

Now I have done with the Text and have shewne you the way to get a good conscience, and the benefit of it, and

likewise the reward of an evill conscience; which is, *the Lake that burneth with fire and brimstone for ever.* Now I will not leave you in horrour & dread in the coucluſion of the Text, being the laſt words of it, but I will comfort you with the diſcription of heaven, and the joyes thereof, as St. *Paul* relates in the firſt Epiſtle of his to the *Corinthians* 2 Chap. verſe 9. *The things which eye hath not ſeene, neither eare hath heard neither came into mans heart are which God hath prepared for them that love him.*

If the holy Apoſtle St. *Paul* being taken up into Paradiſe, heard ſuch words which cannot be ſpoken, and are not poſſible for a man to utter, as he teſtifieth of himſelf, 2 *Cor.* 12.3. How ſhould I take upon me to ſhew you thoſe joyes, which neither eye hath ſeen, nor eare hath heard nor ever entred into the heart of man?

Herein I know mens minds will run upon needleſſe curioſities, which is no part of my duty to ſatisfie: as alſo to ſhew you mine owne devices and imaginations, were a thing to ſet forth mine owne

owne folly. But ſo far forth as mans reaſon may ſearch, and there we muſt ſtay; for mans reaſon in ſpirituall affaires is altogether fooliſhneſſe: nay rather, ſo far forth as Gods Word doth inſtruct us, we may be deſirous to learne; as alſo to bee content, although many things be hid from us. Let it therefore be ſufficient unto us, if we may but have a taſt of thoſe joyes, and that it pleaſeth God in a meaſure to grant us ſome knowledge of them.

Adam being in the earthly Paradiſe, knew not all the ſecrets and commodidities thereof: and how ſhall we thinke to attaine to the full knowledge of heavenly Paradiſe? But ſeeing God doth grant us the underſtanding of theſe matters but after a ſort, hee doth it for our good; that ſeeing theſe joyes which wee can conceive are ſurpaſſing excellent, and yet the heavenly joyes doe ſurmount our conceits by many degrees further, wee might the more be drawne in love with God himſelfe, who hath ordained ſuch rare, unſpeakable incomprehenſible, and endleſſe excellencies for them that love

him, and live in his obedience.

I will first shew you what a blessed life is, and what they enjoy in Heaven: A blessed life is the fruition of God himselfe, which is our chife good, the most plentifull Fountaine; and treasure of all goodnesse, in whom all godly men that dye in a true and lively faith, and invocation on the Sonne of God, are raised from the dead, and delivered from all evill: and united to the Quire of Angels and Saints in Heaven; and there behold God the Father, Son, and Holy Ghost; not as in a glasse, or Riddle, or darkely, but face to face, even as I am seene, and live free from all calamities, miseries, diseases, labours, and griefes; and with ineffable joy and comfort celebrate Gods praise in all eternity. For the World is but a valley of teares, and this life is full of all sorts of miseries; but God in the life to come will wipe them all away, and Death shall be swallowed up in victory; and he will take away the reproach of his people from off the earth. *Esay* 24. 8. *He will swallow up death in victory, and the Lord God will wipe*

wipe away teares from all faces: and the rebuke of his people ſhall hee take away from off the earth, for the Lord hath ſpoken it. In ſo great felicity ſhall the righteous live for ever, and receive a Kingdome of glory: of which St. *Paul* ſaith: *That we muſt through much tribulation enter into the Kingdome of Heaven*: and of this Kingdome we are heires, and the ſons of God the moſt High: For *David* affirmes as much; *Thou, O God, haſt made him to have Dominion over the workes of thy hands; thou haſt put all things under his feet.* In Heaven wee ſhall be free from the contagion of ſinne, and aſſaults of the Divell, and bee ſo ſecure, that we ſhall feare none evill: for the Lord will rule us with his right hand, and defend us with his holy Arme. As alſo conſidering our owne great unworthineſſe, we might with the Prophet *David* breake forth into the praiſes of God. *Pſal.* 144. 3. and ſay, *Lord, what is man that thou haſt ſuch reſpect unto him, or the ſonne of man, that thou ſo regardeſt him?* Now as the Prophets doe ſtirre up the peoples mindes to ſerve and honour

Act 14. 22.

Pſal. 8. 6.

God, by setting before them the temporall blessings of this life; and thereby giving them an earnest of greater blessings to come, so is the happy estate of everlasting life described unto us by such earthly comparisons, as our naturall capacity can conceive: that we beholding in mind and contemplation, those wonderfull joyes which wee can conceive, may grow into admiration of those heavenly and incredible excellencies, which are altogether past our conceite, and far beyond our reach and understanding. For as spirituall blessings doe far surpasse corporall blessings, so heavenly joyes doe far exceed all earthly glory: yea & these stately secrets of another life, are so much hidden from flesh and bloud and all the learning of the Wise men of the world can come nothing neare them. That in this case they may truly say with the Astrologers of King *Nebuchadnezzar*, Dan. 2. *It is a rare thing, and there is no other that can declare them but God himselfe, whose dwelling is not with flesh.*

But let us a little behold what flesh and bloud hath set downe, concerning these

joyes

joyes of Heaven. In the Turkiſh *Alcoran*, that is a booke which they uſe inſtead of a Bible, which Booke *Mahomet* their Prophet left unto them, as the learned have ſearched out, thus the joyes of Heaven are ſet dow ne. Their Prophet promiſeth them garments of ſilke, of all ſorts of colours; Bracelets of Gold aud Amber; Parlours and banquetting houſes upon flouds and Rivers; veſſels of Gold and Silver, Angels ſerving them, bringing in, Gold, Milk; in Silver, Wine; lodgings furniſhed, cuſhings, pillows, and downe-beds; moſt beautifull women to accompany them; Gardens, & Orchards with delightfull Arbours, fountaines, ſprings, and all manner of pleaſant fruits, Rivers of milke, honey, and ſpiced wine, all manner of ſweet odours, perfumes, & fragrant ſcents: and to be ſhort, whatſoever the fleſh ſhall deſire to eate: Thus fleſhly people have a fleſhly religion, and a fleſhly Paradiſe to inhabite; and ſenſuall men have imagined the joyes of Heaven according, to their ſenſuall delights: and yet to them that have any ſence or reaſon, it cannot chuſe but ſeeme

The Turkiſh Paradiſe.

to

to end all in a fable. These joyes are seene in Princes Courts, these joyes are seene in the Turkish Kingdome, but the joyes of Heaven are such, that no eye hath ever seene them.

But to leave these deceived Turkes to their false and feigned joyes, let us consider what others have imagined, not much unlike to this: which is expressed by way of comparison, of a poore mans miserable estate suddenly changed into most unlooked for happinesse; whereby the joyes of another life may appeare by the miseries of this. As if a poore man that were out of his way, wandring alone upon the Mountaines in the midst of a darke and tempestuous night, farre from company, destitute of money, beaten with raine, terrified with thunder, stiffe with cold, almost famished with hunger, and thirst, and neare brought unto despaire with a multitude of miseries, should, in the twinckling of an eye, bee placed in a goodly, large, and rich Palace furnished with all kind of cleare lights, warme fire, sweet smells, dainty meates, soft beds, pleasant musick, fine apparell, and

This change is sudden and unlooked for.

and honourable company, all prepared for him, and attending his comming to serve him, to honour him, and to annoint and crowne him a King for ever. Behold the miseries of this life, and the joyes of another; yet is this but an imagination, and the wit and wisedome of man can devise a great deale more; and yet all are farre inferiour in degree to those true joyes that hereafter shall be found. See how the invention of men, blinded with their naturall conceits run all upon outward comforts and sensuall joyes, all for the body, and as for the soule, that is not once remembred.

Now from the devices, inventions, and imaginations of men, all which come nothing neare to the effect of this matter; let us come to heare the Revelation of the Scripture, and if any where this blessed estate be to be found, wee shall reade it in the booke of the *Revelation*: Wherein although many things bee hard and intricate, and passing mans understanding, yet is this matter lively described after a measure, and in a sort under the name of the City of God, and the heaven-

heavenly Jerusalem. And strange it is that those matters, that neither eye hath seen, nor eare hath heard, nor ever entred into the heart of man, should so much be opened and revealed, as there we may read, *Revel.* 21.

The description of the place wherein these joyes are to bee found, under the name of Ierusalem.

First then let us speake concerning the place, then concerning the commodities thereto appertaining. The place is heavenly *Jerusalem*, the city of God, the land of the Elect: which the Apostle describeth after this sort: *And I Iohn* saith hee, *saw the holy City, new Ierusalem, come downe from God, out of Heaven, prepared as a bride trimmed for her husband.* Whereof the Prophet *Esay* speaketh in the person of God, *Chap.* 65. 17. *For loe, I will create new Heavens, and a new Earth, and the former shall not bee remembred, nor come into mind. But be you glad, and rejoyce for ever, in the things that I shall create. For I, behold I create* Jerusalem *as a joy. And I will rejoyce in* Jerusalem *and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying*; and where we shall sing no more the song of

Babylon

Babylon. but the ſong of *Sion* ſaying *Holy holy, holy, Lord God of Heaven, and Earth.* Rev. 4. 8.

Of this heavenly Kingdome wee may ſay with *David*. *How amiable are thy Tabernacles O Lord of Hoſts! my ſoul longeth, yea even fainteth for the Courts of the Lord, my heart and my fleſh cryeth out for the living God. Bleſſed are they that dwell in thy houſe, they will be ſtill praiſing thee. For a day in thy Courts is better than a thouſand: I had rather be a doorekeeper in the houſe of my God, than to dwell in the Tents of the wicked.* Pſal. 84. 1. 2.

Theſe be the Tabernacles of health and ſecurity: The Lord himſelf ſaith thus: *My people ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting places.* Of this the Lord ſaith, *I will feed them in a good paſture, and upon the high Mountaines of Iſrael ſhall their food be: there ſhall they lie in a good fold, and in a fat paſture ſhall they feed, even upon the Mountaines of Iſrael, and ſhall poſſeſſe a Kingdome which cannot be ſhaken.* And this Kingdome of Heaven is ſuch a Kingdome, that it is paſt thought; it is very 2 Eſd. 7. 52. Eſay 32. 18. Ezek. 34. 14.

ſpacious

spacious, it is a Paradise, it is the Kingdome of Grace, it is the Kingdome of glory, it is the Kingdome of our God, the Kingdome of Christ, a Cœlestiall Kingdome, a Kingdome not made with hands, but an immortall Kingdome, because it is established by grace. It is a Kingdome, who hath a King that never dyes, nor is subject to change but hath durance for ever and ever; and at whose right hand are pleasures world without end. It is likewise all glorious within; the gates are of pearle, and the coverings are all of fine Gold, and the pavements are of precious stones: Our meat shall be *Manna*, which is the Angels food: our drinke shall be wine, our Musick Quires of Angels; and if we desire voices, there shall be the *Seraphims* and *Cherubims*, with the 24 Elders, falling downe, and saying, *Holy, holy, holy, Lord God of Hoasts.* And if we be loath to goe to this place, it is because we doe not know how to come thither, even as a child, that will cry to goe from the mother to the Nurse. This Kingdome is that, of which

Psa. 27. 13. *David* saith, *I had fainted unlesse I had beleeved*

beleeved to see the goodnes of the Lord in the land of the living. In wch we believe we shal see so many & so great good things of the Lord prepared for them that love and expect him. *For since the beginning of the world, men have not heard nor yet perceived by the eare; neither hath the eye seen. O God, besides thee, what he hath prepared for him that waiteth for him.* Esay 64. 4

How excellent is thy loving kindnesse O Lord! therefore the children of men put their trust under the shadow of thy wings, they shall be abundantly satisfied with the fatnesse of thy house, and thou shalt make them drinke of the River of thy pleasures: For with thee is the fountain of life: In thy light shall we see light. Psal. 36. 7, 8.

This is that holy City spoken of in Revel. 21. 21. *and so forwards: of which* St. John *saith, The 12 gates are 12 pearles: every severall gate was of one pearle, and the streets of the City were pure gold, as it were transparent glasse: and I saw no Temple therein; for the Lord God Almighty and the Lamb are the Temples of it: And the City had no need of the Sun, nor of the Moone to shine in it; for the glory of God did*

did enlighten it, and the Lambe is the light thereof: And there shall be no night there: and they need no Candle, neither the light of the Sun: for the Lord giveth them light, and they shall raign for ever &
Esa. 25. 6. *ever.* Of this heavenly City speaketh the Prophet *Esay*; *in this Mountain shall the Lord of Hoasts make vnto all the people a feast of fat things: a feast of wine on the lees, of fat things full of Marrow: of wines on the lees wel refined.* *David* resolves thus
Psal. 7. 15. *As for me, I will behold thy face in righteousnesse: I shall bee satisfied when I a-*
Psa. 16. 11 *wake with thy likenesse. Thou wilt shew me the path of life: in thy presence is the fullnesse of joy, and at thy right hand are pleasures for evermore.* This is the Holy of Holies; it is holy in respect of the glorious company that is in it: for there are none but Saints and Angells; and it is most holy, because the sacred presence of the Deity is there.

Oh glorious Banquet, oh heavenly Seates, O eternall Mansions, in which the Soules of the blessed allwayes are repleniſhed, and with all godly joye shall abound. And being adorned with crownes,

they

they shall assist the Angels singing on a Regall Throne, that shall be made worthy of eternall Life: And which is the highest happines of all, they which enjoy continuall conversation with Christ Jesus, with his Arch-angels, Angels, and the higher Powers, Thrones, Dominations, Principalities, and powers, that exceed all Gold, precious stones, and the bright rayes of the Sun.

As for the King of Heaven, nothing can be said sufficiently: for he exceedeth all hearts thoughts: If *Peter*, who saw our Saviours Transfiguration in the Mount in a Cloud, that was but an Image of the glory that was to come said unto Jesus, *Master, it is good for us to be here*, rejecting all worldly pleasures from his minde in respect of that: what shall we say, when the very truth shall appeare, and we have the fruition of the same? Likewise in the Epistle to the *Hebrewes*, 12,22, we may behold the blessed estate of those that shall enjoy the life to come. *Ye are come to the Mount Sion, and to the City of the living God, the Celestiall* Jerusalem, *and to the com-* Mark 9.5.

pany of innumerable Angels : and to the congregation of the first borne, which are written in Heaven, and to God the Iudge of all, and to the spirits of just and perfect men, and to Iesus the Mediator of the New Testament. And how this Heavenly City, and new Jerusalem is described, wee may read it notably set downe in the 21. of the *Revel.* where by divers earthly similitudes the glory thereof is shadowed : setting forth the same by those things which make earthly Cities famous and admirable : as the great compasse and height of the walls and stately buildings : the gorgious furniture thereof, Jewels and precious stones, pleasant Rivers, and the Tree of Life in the midst thereof; no night in the City : but let us behold the order and frame of the City, as we may read in the aforesaid 21. Chapter of the *Revelations*, whither still I referre you. The matter declared is as followeth, beginning at the twelfth Verse of the Chapter.

This City Jerusalem, *had a great Wall and high, and at the gates twelve Angels, and the names written, which are the*

the twelve Tribes of the Children of Israel, *On the East part, there were three gates; and on the North side, three gates: and on the South side, three gates: and on the West side, three gates: And the Wall of the City had twelve foundations, and in them the names of the Lambs twelve Apostles. And the City lay foure square, and the length is as large as the breadth of it, and the length and breadth of it: and the height of it are equall. And the building of the wall of it was of* Jasper: *and the foundations of the wall of the City were garnished with all manner of precious stones. And the twelve gates were twelve Pearles, and every gate is of one Pearle, and the streets of the City are pure gold, as shining glasse.* The names of the precious stones are further there recited.

The Church dispersed through the world. Therefore the gates, East, West, North, South.

Oh glorious City of Gold! *There is a River, the streames whereof shall make glad the City of God, the place of the Tabernacles of the most High: but of which, thou O Lord, shalt make them drinke of the River of thy pleasures.* A Torrent of pleasure, *a full cup running over*: in

Psal. 46. 4.

Psal. 36. 3

Psal. 32. 9

which the Saints of God rejoyce in Christ, cloathed in white, and following the Lambe whereſoever he goeth: and with the Angels ſing to the Lord, ſaying, *Salvation to our God which ſitteth upon the Throne & to the Lambe, Amen. Bleſſing, and glory, and wiſedome, and thankſgiving, and honour, and power, and might be unto our God for ever, and ever* Amen.

You ſee in theſe words, how glorious this City of God is, the Walls of Jaſper, the foundations of precious ſtones, the gates of pearles, the pavements of pure Gold. And if the walls, ſtreets, and gates be ſuch, how much more joyfull, comfortable, and incredible are thoſe things within the City? for wee muſt perſwade our ſelves, that there are many hidden treaſures, and matters of farre more account. Many things ſpoken of the outward place, but thoſe things which are within are unſearchable. According to that we read, *Rev.* 2. 17. *To him that overcommeth,* will I give to eate of the *Manna* that is hid, and will give him a white ſtone, and in the ſtone a new name

written, which no man knoweth, ſaving he that received it: ſo ſecret and hidden are the things within the City.

This Jeruſalem is alſo called a Kingdome, *Luk.* 22. 29. *Therefore* (ſaith Chriſt) *I appoint unto you a Kingdome, as my Father hath appointed mee to eate and drinke at my Table, in my Kingdome, and ſit on ſeates, and judge the twelve Tribes of Iſrael.* And to comfort the godly in all wants, diſtreſſes, and neceſſities in this world, Chriſt ſaith unto them, *Luk.* 12. 13. *Feare not little flock, for it is your fathers pleaſure to give you the Kingdome*, and what greater preferment can they looke for? Yea, which is more, that which but one can have in a Realme. here every one ſhall bee as a King. Elſe how ſhould it be true which we read, *Rev.* 3. 11. *Behold I come ſhortly, hold that which thou haſt, that no man take thy Crowne.* And that which the Apoſtle ſpeaketh of himſelfe in the 2. of *Tim. Chapter* 4. *Ver.* 7. *I have fought a good fight, and have finiſhed my courſe. For henceforth is laid up for mee the Crowne of Righteouſneſſe. And the*

foure and twenty Elders cast downe their Crownes before the Throne of God, Rev. 4. 10. Earthly Princes want no worldly joyes; and they that weare Crownes in Heaven, shall far more abound in all happinesse. Those joyes which are highest on earth, are of least account in Heaven, for all shall be Crowned: according to the speech of the Apostle: 2 *Timot. Henceforth is laid up for me a Crowne of righteousnesse, which the Lord the righteous judge shall give, not to me onely, but unto all them also that love his appearing.* Gods Kingdome is not to be shaken, as our earthly Kingdomes are; nor is it to be compared to our terrestriall, or temporary Kingdome: no, he hath left those Kingdomes to the sons of men: as to *David, Salomon, Hezechiah*, and the like: His Kingdome is not made with hands, it is past our imagination, and containes in it, all that can be wished or desired: And therefore did *Abraham* forsake his owne native Country, his kindred, and his Fathers house to goe out into a Land he knew not whither: And why did *Moses* forsake *Ægypt*, and not

Gen. 12. 4

Exo. 2. 15

not onely that, but refused to be called the Son of *Pharaohs* Daughter? Why did so many Patriarchs, Prophets, Saints, and holy men and women leave their ancient houses, riches, and lay downe their treasures at the Apostles feete, and wander up and downe in wildernesses, and in mountaines, and hide themselves in Dens, and Caves of the earth? Surely for this cause, they had respect unto the recompence of the reward, and that was *Regnum Dei*, the Kingdome of God, this heavenly Mansion, where they desired to be, and were assured they should see the goodnesse of the Lord in the Land of the living, which hath a crowne that never fadeth, and Salvation that never endeth; an inheritance immortall, and the habitation perpetuall.

Heb. 1. 12

Acts 5.

Psa. 23. 13

The place of *Ierusalem*, where God would bee worshipped, which was in King *Salomons* time, is now there, which we doe call the Holy Land, which in times past was so famous, that all the Nations had recourse thither. And because Gods Worship and Service, and his manifold gracious blessings, powred

upon that place, therefore is the Kingdome of Heaven compared to this, and
Rev. 3. 12 called the new Jerusalem.

Likewise also *Canaan*, that plentifull Land, which floweth with milke and honey, which was the Land that was promised to the people of *Israel*, is compared to this heavenly habitation: But as many dyed short of it, and never entred into the Land of *Canaan*; some for murmuring; some for whoredome; some for Idolatry, some for one offence, some for another: so although we heare of the joyes of Heaven, and of this new City, and many would enter therein, yet for their manifold offences in this time of our life and tryall, many are debarred from thence, and few are made the Citizens of Heaven: therefore if wee expect to come to this place of happinesse, wee must first be reconciled to God by true repentance; there wee must come with Jesus Christ in our hearts by faith, and plead his merits, death, and passion, and so enter into this joy. Thus much for the place: now for the commodities.

The

The heavenly joyes of the soule.

THe Commodities which belong to this Heavenly Jerusalem, are first, concerning the Soule, being the principall part of man. Secondarily, as touching the body: for the body being joyned unto the Soule, shall be partaker of this inestimable & everlasting happines: that both in body & soule, the whol man may receive his full perfection, as he was at first created perfect. And whereas it is the chiefest delight of a godly minde to serve God; especially in the Church, and in the Congregation of this Celestiall Jerusalem, there shall be no Temple, no Church. *And I saw no Temple therein.* How then? why the presence of God himselfe shall bee unto them in stead of a Temple, and Church. *For the Lord God Almighty and the Lamb, are the Temple of it.* And therefore why should men be so loath to goe into this joy which is so unspeakable? and as St. *Ambrose* saith, where wee shall have in that Celestiall Mansion no joy by measure, as in a glasse or cup; no; but a River of joy and comfort

Gen. 1. 26

Rev. 21. 22

fort, and as it were, overcome with joy: and this joy is, as it were the wings of the soule, to carry it away through this valley of misery and adversity: For as long as the soule is in the body, it is but as in a prison, like a bird in a cage, having not her usuall liberty.

Thus in the presence of God shall be all happines, and at his Right hand there are pleasures for evermore. And it is said, the 24. Elders fell down before him that sate on the Throne, and worshipped him that liveth for evermore, and cast their Crownes before the Throne: so shall the Saints in Heaven continually sing forth Gods praises, *Rev.* 4. 10. & 14. 1. *The hundred forty and foure thousand, which had the Name of God in their foreheads, do sing a new song before the Throne, and no man could learne that song, but the* 140. *and* 4000. *which were redeemed from the earth,* Rev. 7. *And they were those that were clothed in long white garments, having Palmes in their hands, which cryed with a loud voyce,* saying, *salvation be ascribed to him, that sitteth upon the seate of our God. And all the*

Angels

Angels stood in the compasse of the seate, which fell before the seate on their faces, and worshipped God, saying, Amen. *Blessing, and glory, & wisedome, and thankes, and honour, and power, and might be unto our God for evermore.* Now shall the minde, heart, thought, and imagination of those that are thus blessed, bee filled with all aboundance of spiritual comfort. *For now we see*, as St. *Paul* saith *as it were through a glasse, but then shall we see face to face*, Rev. 22. 4. *Then shall all errour & darkenes of ignorance be utterly taken away: then shall we not desire, as now we do in this life, to see God* as the Prophet *David* speaketh, *My soule thirsteth after thee: Like as the Hart desireth the water brooks, so longeth my soule after thee O God, yea, even for the Living God: when shall I come to appear before the presence of God?* At that time shall our desires bee fully satisfied; and that which was denyed the Prophet *Moses*, to see the glory of God in this life, *Exo.* 33.20. shall then bee granted to every one that there shall be placed. Psal. 42. 1

The griefe of minde, and sorrow of heart,

heart, shall then be utterly removed: no weeping no mourning, no lamentation to be heard throughout that holy Mountaine. *Behold*, saith the Prophet *Esay*, in the person of God, Chap. 65. 13. *My servants shall rejoyce, and sing for joy of heart: I will joy in my people, and the voice of weeping shall be no more heard, nor the voice of crying*, Revel. 21. 4. *For God shall wipe away all teares from their eyes, and there shall be no sorrow, nor any more paine, for the first things are past*: That is, those things which we suffered in this life, shall not molest us any more. Then shall sorrow be never felt, complaint shall never be heard, matter of sadnesse shall never be seen, neither shall evill successe at any time be feared. No cause of feare, no cause of griefe, for that they shall possesse thee O Lord, which art the perfection of their felicity. In him shall wee finde all knowledge, all wisedome, all beauty, all riches, all nobility, all goodnesse, all delight, and whatsoever besides either deserveth love and admiration, or worketh pleasure and contentation. All the powers of the minde shall be filled with

with the ſight, preſence and fruition of God all the ſences of our body ſhall bee ſatisfied. God ſhall be the univerſall felicity of all his Saints, containing in himſelfe all particular felicities, without end, number or meaſure.

He ſhall be a glaſſe to our eyes, Muſicke to our eares honey to our mouths, moſt ſweet and pleaſant balme to our ſmell: He ſhal be light to our underſtanding, Contentation to our will, continuation of Eternity to our memory. In him ſhall wee enjoy all the varieties of times that delight us here, and all the pleaſures and joyes that content us here. Finally, the ſoule ſhal be reſtored unto the Image of God in a full meaſure, as it was firſt Created, and bethroughly beautified and adorned with all Righteouſneſſe and holineſſe, all heavenly and ſpirituall Graces. The conſideration whereof muſt needs be a great comfort unto the Children of God, and cauſe them the more cheerfully to undergoe the troubles of this life.

The heavenly joyes of the body.

The

THE commodities and priviledges of the body also, thus united to the Soule, shall be many: And first to begin with that which I finde set downe in the Text. *And the City hath no need of the Sun, or the Moone to shine in it*: that is, *there shall be seene no earthly wants.* For what great Temporall blessings is the heat of the Sun, most comfortable to man and beast, which bringeth forth the fruits of the earth for mans food, and without the which, all things seeme to be sad and lowring? But then shall we not need this benefit: for the presence of God shall be more comfortable, and the glory of God shal supply the want of Sun and Moon.

Rev. 21 23

All things then shall be ministred unto us so abundantly, that wee shall not so much as once thinke of any want; whether it be food, or cloathing, or any comfort of this life whatsoever, as the Prophet *Esay* doth worthily expresse it, Chap. 49. 10. *They shall not be hungry, neither shall they be thirsty, neither shall the heat smite them, nor the Sun. For he that hath compassion on them, shall leade them even to the spring of waters.* Here

the

the body hath need of reſt, but there ſhall be no night, neither ſhall there bee any need of reſt: Here, for feare of theeves & enemies, our houſes and the gates of our Cities are ſhut, but there bee gates ſhall not be ſhut, but alwaies open, becauſe there ſhall bee no feare of enemies, no feare of future hurts and dangers. They that are oppreſſed here, had need of defence, of helpe, and comfort, and hardly is to be had in this world. *Eccl.* 5. 7. *Pſ.* 10. *But there ſhall violence no more bee heard of,* Eſay 60. 18. *There ſhall every ones cauſe be heard, and every wrong ſhall be righted. For there ſhall bee no curſe*; for not onely the curſe of ſin ſhall be cut off, but all occaſions of ſin ſhall be farre removed from us, & we ſhall be throughly reconciled unto God, and we ſhall enjoy perfect peace. As no grieſe of minde, ſo no diſeaſe of body ſhall moleſt us, neither ſhall there be any uſe of Phyſicke. All infirmities ſhall be turned into perfections, and all deformities ſhall have an end. That which is now the mighty Conquerour of Mankind, that is *Death*, ſhall then be trodden under foot: 1 Cor. 15.

For

For Death shall bee swallowed up into victory, that with comfort wee may say, O Death, where is thy sting? O Grave, 1 Cor. 15. *where is thy victory?* 1 *Cor.* 15. And that which our first Parents could not taste of, nor so much as touch it; that is, *of the tree of life*: (for though they tasted of the Tree of Knowledge of good and evill, yet they were soone cast out of Paradise, lest they should put forth their hand, and take of the Tree of Life also, and eate, and live for ever, *Gen.* 3. 22.) in this *Ierusalem*, even in the midst of the streete of it shall be the Tree of Life, and a common passage unto it, *Revel.* 22. 2. *For this corruptible, shall put on incorruption, and this mortall, shall put on immortality.* Thus shall there be mirth without sadnesse, health without sicknes, strength without weakenesse, life without labour, light without darkenesse, felicity without abatement, all goodnesse without any evill; where youth flourisheth, that never waxeth old, life that knoweth no end, beauty that never fadeth, love that never cooleth, health that never diminisheth, joy that never ceaseth:

seth : there shall bee pleasure without paine, and all happinesse without any change, and life without the reach and Gun-shot of death; for there shall be life everlasting. Now the Nature of man grieves for the losse of his body, and delights of the world, which faith alone doth ease, that promiseth an undoubted restitution of the body, under a better condition, and assures him an everlasting life, in which shall be everlasting blessednesse : Then (as I have formerly said) shall the body be free from all corruption and mortality, and all other casualty, or other malady, or any paine or griefe, men shall then be like Angels free from want, and full of all felicity : they shall hunger no more, neither thirst, neither shall the Sunne light on them, nor any heate; for the Lambe which is in the middest of the Throne shall feede them and leade them unto the living fountaine of waters : And God shall wipe away all teares from their eyes. *I saw no Temple therein, that was made with hands,* saith St. *Iohn, for the Lord God Almighty, and the Lamb are the Temple of*

Rev 7.16

Rev. 21. 1

it : And the City of this our God, hath no need of the Sun, or of the Moone to shine in it; for the glory of God did lighten it, and the Lambe is the light thereof : And there shall bee no more curse, but the Throne of God, and of the Lambe shall bee in it : and his servants shall serve him, they shall see his face, and his name shall be in their foreheads. Oh the joy! oh the sweet harmony and melody, oh the heavenly Musick, which is sung by the Quire of Angels in the Church Triumphant, would ravish a soule on earth if he heard it; wee know that here on earth wee have musicke that doth delight the eare of man very much; but the musicke which is above, no eare hath heard: St. *Basil* saith, it is more sweet than devotion, nay more sweeter than contemplation, and far sweeter than all things in this world can be.

Let us therefore be converted to God with all our hearts & say, *Oh how great* Psal. 31 19 *is thy goodnesse, which thou hast laid up for them that feare thee, which thou hast wrought for them that trust in thee, before the Sons of men.* And let us with joy

joy exalt our selves: *Even as the Hart panteth after the water brooks, so panteth my soule after thee O God: My soule thirsteth for God, for the living God: O when shall I come and appeare before God?* Psal. 42. 1

There is nothing so bitter and sharpe in this life, but will be sweetned in contemplation of the joy of Heaven and of eternall life: for in Heaven there is neither death, nor mourning, nor wearinesse, nor weaknesse, nor famine, nor thirst, nor corruption, nor want, nor sadnesse at all; so as we may rather be able to say, what is there not there, then what there is: as it is written, *The eye hath not seene, nor eare heard, neither hath entred into the heart of man, the things which God hath prepared for them that love and feare him:* Therefore let no man that hath lived uprightly feare to dye, or doubt of the joyes of Heaven; for as we were all borne, so we must all dye: and shall any man think to get that by favour, which God only hath himself by nature, immortality; no, wee must change this life, and for this mortall habite 1 Cor. 2. 9

bite, put on an immortall habite which never fadeth.

The godly in this life are as warriers, then shall they come to their owne possession : now they are in the skirmish, then they shall be crowned Conquerors; now they are in the tempestious Sea, then shall they bee in the quiet haven : now in the heate of the day, then shall they bee in the rest of the evening. Now in place they are absent from Christ, though in affection they are present with him : then shall they follow him whither soever he goeth : now they suffer trouble with God, though their life be hid in Christ : but when Christ shal appeare, they shal also appeare with him in Glory, *Col.* 3. 3. *And then also shall they receive an incorruptible Crown of glory. According to that warrant which was pronounced by a voice from heaven*, Rev. 14. 13. *Write, blessed are the dead which hereafter dye in the Lord Even so saith the Spirit, for they rest from their labours, and their works follow them* : And what joy will thy soule receive at that day, when she shall be

pre-

presented before so honourable and infinite a multitude, before the seat and Majesty of the holy and blessed Trinity, with recitall and declaration of all thy good workes and travells, suffered for the love and service of God, when there shall be laid downe in that honourable consistory all thy vertuous deeds, all the labours thou hast taken in thy calling, all thy Almes, and all thy prayers, all thy fasting, all thy innocency of life, all thy patience in injuries, all thy constancy in adversities? and for their further comfort, and in a manner wonderfull astonishment, as the wicked shall be vexed with horrible feare, when they shall see the righteous stand in great boldnes, and they shall curse their foolishnesse and madnesse, for tormenting such unjustly, whom they thought nothing worthy of honour, and yet now see them amongst the Saints of God: *Wisd. 5. So shall the righteous in their place goe forth, and looke upon the carkasses of the men that have transgressed Gods Will, and holy Law, Esay 66. ver. 24.* And looking backe upon the dangers which they have

passed, and wherein other men are yet in hazard, their joy shall be so much the more increased: For they shall evidently see, how infinite times they were to perish in this their mortall life, if God had not held his speciall hand over them. They shall see and behold the dangers wherein other men are plunged, and the death and damnation whereinto many of their friends and acquaintance have falne: the eternall paines of Hell incurred, by many that used to laugh and to be merry with them in the world: *When as they shall shine as starrs, which have converted many unto God. Dan.* 12. As contrariwise, they that by their evill example, and manifold offences, have bin the cause of the downe-fall of many, shall suffer intollerable griefe.

In earth, no joy, pleasure, or comfort so surpassing, so strange, and so wonderfull, but will breede a satiety, and we shall after a while grow weary thereof, either desiring greater, or else longing after variety; for mans nature is given to nothing so much, as to newnesse and novelty: But behold, the joyes of this new

Ierusalem shall be so diverse, so strange, and so incredible, that we shall never be satisfied therewith. Which in the *Rev.* 21. *The tree of life beares twelve manner of fruites, and gave fruite every moneth*: *Twelve manner of fruits*, there is the diversity of their joy: *giving fruite every moneth*, there is the continuall change: still pleasing thy mind with variety, and ravishing thy sences with infinit delight.

And this may make us more eager after those joyes, because we shall not goe long without them. For the time of this life is but short, and the time of this thy tryall in this world, is but in a manner a moment. If our time here should bee a thousand yeares, what is it to one day in the world, which hath no night: which be it, that he hath a Sunne rising, yet it shall never have a Sunne setting: an entrance and beginning there is unto these joyes, but the termes and date thereof cannot be told. And as the torments of Hell, whereof I have heretofore spoken, are endlesse, so are the joyes of Heaven beyond all time; as they are remedilesse, (for out of Hell there is no redemption)

ſo are theſe joyes without all change or alteration; as they are comfortleſſe, ſo theſe exceed in all manner of comforts all without reach, without number, without meaſure.

Thus have I ſhewed you the joyes of the Kingdome of Heaven, and yet have I not ſhewed them; for neither can I utter them, nor yet can you conceive them, but wee may gueſſe at them. But that which I have already ſpoken is ſufficient, though not for the worthines of the cauſe, or for the ſatisfying of our infinite deſires, yet for edifying, comfort, and inſtruction. And if I ſhould leade you along with my owne devices and imaginations, it were but a matter to delude you: againe, be not deſirous to know more than is fit and convenient. For when wee have ſpoken all, or the learnedſt in the world expreſſed all, yet all muſt come ſhort of this marke, to utter the truth of thoſe joyes. For if no eye hath ever ſeene them, nor heart of man can conceive them, how is it poſſible, I ſay for me to declare them? But that which we doe know, let us gather to our good and

and to our necessary instruction, leaving off to search where God will give no understanding. Hidden they are and unknowne, that wee might the more earnestly desire them, for knowne things grow out of love.

The consideration of these joyes already recited, may be sufficient to establish us, and to confirme us, that there be not in any of us an unfaithfull heart, to depart away from the living God. And who would deprive himself of those joyes if they were no other, but such as even our owne minds might imagine, or our owne hearts conceive? In this case let us be content, there to make a stop, where Gods Word hath set a full point. And blessed be God, who to encourage us in a way of godlinesse, hath granted us thus to behold these incredible joyes though it be but in a shadow, and as it were under a veile.

Howbeit to shew you all these joyes, and not apply them, seemeth altogether without use, and without life. The profitable instructions therefore that hence arise are more than I can utter, yet give me

mee leave to recite some, and thinke not hardly, though I stay you a little longer. For to heare the discourse of those things which pertaine to the Kingdome of Heaven, I my self which have searched more than any of you, should in this respect forsake my dyet, and forget to hear how the clock goes, or the day passes. Suppose we are now busie in the field at harvest, unmindfull to come even to our owne Houses: and surely this is a farre better Harvest, and a better graine and commodity than we can gather in. When it pleased God I should devise this for your good it was with comfort: & therefore I doubt not, but that you that heare it, heare it also with comfort.

How to grow out of love with this world.

The first instruction for our use, may be this, to learn to grow out of love with this present world, and with the transitory pleasures and profits of the same: that so we may prepare our Journey to our long home, and to our wished home, and to those houses and heavenly Habitations, whose Leases shall never be expired: to our heavenly *Canaan*, and to this new and most beautifull *Ierusalem*.

Howbeit

Howbeit for the most part, wee are so doted and bewitched with the gliftring joyes of this present fading world, that no exhortation or perswasion shall lightly prevaile to withdraw our minds from thence. Which thing may lively be set forth to your view, by reciting of a Parable of the custome of a certaine Common-wealth, People, and Nation, which were wont to chuse their King from amongst the poorest sort of people, to advance him to great honour, wealth, and pleasures for a time. But after a while, when they were weary of him, their fashion was to rise against him and despoile him of all his felicity; yea the very cloaths off his back, and so to banish him naked into an Island of a farre Country, where bringing nothing with him, hee should live in great misery, and be put to great slavery for ever. Which practice, one King at a certaine time considering by good advice (for all other) though they knew that fashion, yet through negligence, and pleasures of their present felicity, cared not for it; tooke resolute order with himselfe, how to prevent this misery

misery, which was by this meanes; he saved every day great sums of mony from his superfluities and idle expences, and so secretly made over before hand a great treasure into that Island, whereinto hee was in danger daily to be sent. And when the time came, that indeede they deposed him from his Kingdome, and turned him away naked, as they had done others before, he went to that Island with joy and confidence, where his treasure lay, and was received there with great triumph, and placed presently in greater glory than he was before.

Simile. This City or Common-wealth, is this present world, which advanceth to Authority poore men, that is, such as come naked into this life, and upon the sudden, when they looke least for it, it doth pull them downe againe, and turneth them naked into their graves, and so sendeth them into another world, where bringing no treasure with them, they are like to finde little favour, but rather eternall misery. The wise King that prevents this calamity, is every one which in this life, according to the counsell of Christ doth

doth seeke to lay up treasure in Heaven against the day of their deaths, when they must be banished hence naked, as all the Princes of that City were. At which time, if their good doe follow them, as God promiseth, then shall they be happy men, and placed in much more glory then ever this world was able to give them. But if they come without oyle in their Lamps, then is there nothing for them to expect but this, *I know you not.*

This summe of money, is not so much our good deeds, as the forgivenes of our manifold offences, the amendment of our sinfull lives, the godly and religious care of the life to come. That which we are so greatly in love withall, the Apostle gives us counsell to the quite contrary *Love not the world, neither the things that are in the world,* 1 Iohn, 2. he addeth the Reason, *because the world passeth away.* But *he that fulfilleth the Will of God, abideth for ever.* Heaven is not in this life, and we must looke to be weaned from this world, if ever wee will looke to be in heaven.

The joyes of Heaven, and the desires of

of the world are quite contrary: for they are too heavy a burthen, and doe hinder us from mounting up so high. And herein for the most part, wee may bee resembled unto the Grashopper, which is borne and bred, liveth and dyeth in the same ground.

The Grashopper hath wings and hoppeth up a little, but presently falleth downe againe: So many of us have often good motions unto godlinesse, and the life to come, and againe all is gone in a moment, and we returne to our old affections in this world, as though all our portion were onely in this life.

Those fowles that feed grosly, never flye high: and they which feede their hearts with things below, cannot have their affections in Heaven. The joyes of Heaven being so rare and excellent, and so surpassing wonderfull, that they might remove these heavy, lumpish, and groveling desires of this world. The careless, earthly, and worldly minde hath no sight nor sence, nor feeling of these joyes. But as the Oxe is fatted in the pasture, and the bird singeth sweetly,

ly, and feedeth without feare, and ſuddenly the one is driven to the ſlaughter, and the other is taken in the ſnare; ſo they that are given to the world, are lulled aſleep in ſecurity uutill the time that death ſtriketh with his dart, and endleſſe deſtruction over-whelme them. But where is that man or woman, which can ſay with the Apoſtle, *I deſire to be diſſolved, and to be with Chriſt, which is beſt of all?* Phil. 1. *For they that ſay ſuch things, declare plainely, that they ſeeke a Country,* Heb. 11. 14. *Deſiring a better Country then is to be found in this world*; that is, *a heavenly Country*; *and for them hath God prepared a City,* Heb. 13, 14. *For here wee have no continuing City, no continuing habitation.* Let us therefore ſeeke a better habitation to come, which is of longer continuance, and free from all miſeries.

The next fruit is, that the remembrance of theſe joyes teacheth us patience in afflictions, troubles, and diſtreſſes. And if we determine to aime at this heavenly place, we muſt forſake this earthly tabernacle

nacle, and while we live here on earth we must passe through affliction, and be carried into heaven by a fiery chariot, that our earthly mindes might bee purged out; that is, the blacke line of our sinnes, must bee purged both out of our minds, and out of our hearts: Christ he was not free from affliction, for hee
Mat. 27. 46 cryed out, *My God, my God, why hast thou forsaken me?* We must goe first to Mount *Calvary* before we can come to Mount *Olivet*; that is, from a Crosse to a Crowne, from earth to Heaven: Our graves are but as so many folds, which death brings us into; and keepes our bodies till the morning sun of our Resurrection shall appeare, which is the day of our generall Resurrection; for death is but the doore of entrance to a Crowne of glory, which shal never be taken from us. For how troublesome soever this life is here, yet there shal all troubles, griefes, and wrongs be abundantly recompensed. And the Apostle speaketh truely, *Rom.* 8. 18. *The afflictions of this presens time are not worthy of the glory which shall bee shewed unto us.* In the

126. Psalme

126. *Pſalme*. *They that ſow in teares* ſaith the Prophet, *ſhall reape in joy. And he that now goeth on his way weeping, and beareth forth good ſeed, ſhall doubtleſſe come and bring his ſheaves with him. Woe bee to you*, ſaith Chriſt, *that now laugh, for you ſhall waile and weepe Luk.* 6.25. And therefore happy ſhall they be in another world, who have in good cauſes ſuffered wrongs, committing themſelves unto God.

Heavenly joyes compared to a Harveſt.

This time of Heavenly joyes is compared unto Harveſt, and what care doth every one take to provide good & choiſe ſeed, that their Harveſt may fall out accordingly? Thy ſeede is thy thoughts, thy words, thy deeds and converſation. Therefore let me exhort you as the Apoſtle doth, *Gal.* 6.7. *Be not deceived, God is not mocked; for whatſoever a man ſoweth, that ſhall he alſo reape. For hee that ſoweth to his fleſh, ſhall of his fleſh reape corruption: but he that ſoweth to the Spirit, ſhall of the Spirit reape life everlaſting.* Looke how wee ſow, ſo ſhall wee reape: ſuch as our ſeed is, ſuch alſo ſhall be our harveſt. The date of

this our life is but short, but the remembrance of a life well led, shall be comfortable for ever: and this shall for ever and ever be an endlesse harvest, still gathering, still increasing, never diminishing.

Holinesse

The last thing in the aforelaid 21. Chap. of the *Revel.* is, *That there shal enter into this Heavenly Ierusalem, no uncleane thing.* And as in the Prophesie of *Zach.* Chap. 14. 21. *In that day there shal bee no more the Canaanites in the house of the Lord of Hoasts.*

The Canaanites were a lewd people, & for the same were driven out of the Land; and if they were not worthy to dwell on earth, much lesse shall they be worthy to be received in Heaven. *Dearely beloved,* saith the Apostle St. *Peter,* 1 Epist. 2. 11. *Abstaine from fleshly lusts, bridle them, keepe them under, for they warre against the soule,* Col. 3. 1. *If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things which are above, and not on things which are on the earth: and mortifie your inmoderate affections, and evill concu-*

piscence

piſence. Remember this peremptory word. *No uncleane thing ſhal enter there* Mat. 5. 8. *Bleſſed are the poore in heart, for they ſhall ſee God,* Heb. 12. 14. *Follow holineſſe, without which no man can ſee God.*

And God Grant us this wedding Garment of holineſſe, that wee may goe in with the Bridegroome; for wee know what befell to him that wanted it, *Mat.* 22. 11. *Let us worke out our owne ſalvation with feare and trembling* : being deſirous to receive a Kingdome which cannot be ſhaken : let us pray for grace, whereby wee may ſerve God, that wee may pleaſe him with reverence and feare. And ſeeing wee have precious promiſes 2 *Cor.* 7. 1 2 *Pet.* 1. 4. and that moreſuter than the Heaven and the Earth, *Heb.* 6. 13. 18. let us cleanſe our ſelves from all filthineſſe of the fleſh and ſpirit, and grow up into full holineſſe in the feare of God. *For as they that thus doe his Will, ſhall enter in through the gates into the City, and their right ſhall be the tree of Life* : *ſo without ſhall be dogs and all uncleane perſons, Rev.* 22. 14. Let not my

last exhortation be forgotten among you, *Enter in at the strait gate*: For it is the wide gate, and broad way that leadeth to destruction, and many there be which goe in thereat: Because the way is strait, and the way is narrow that leadeth to life, few there be that find it.

To adde unto these one of the greatest joyes among all, is Gods mercy: whereof wee have a sweet tast in this life. For were it not for that, none at all should enter into that place where those joyes are to be found. For our first Parents by Gods just anger, according to their due desert, were cast out of Paradise, and an Angell set with a sword drawne to keepe the way, that no flesh should returne thither; so the onely gate to leade us in againe, is Gods mercy: Whereof, as the godly and most righteous that are, stand in great need; so let none of us all ever abuse Gods mercy lest wee misse of the same. This mercy is called the rich mercy of God, for no treasure is comparable unto it, and as it passeth all understanding, so cannot the deepest reach of man con-

Gen 2.

Ephes. 2. 4

ceive

ceive any part of the depth or height thereof; the compasse, the largenesse, the wideneſſe, and breadth of it is such, that it cannot be measured: and therefore it may well be called, as indeed it is, both infinite and incomprehensible. And because no tongue of man can speake it, let Angells bring the message. As we read, *Luke* 2.14. *Glory be to God in the high heaven, and peace in earth, and towards men good will.* The Lord of his goodnesse direct our steps to this Throne of mercy, and cloath us with this garment of mercy: and the Lord this day, and this time set his print and seale upon you.

Last of all, for a conclusion and for admonition in breefe I will shew you the right way of dying well, and the comfort of it, which in the end brings all this joy and happinesse. First by the vertue of Christs death, death ceaseth to be any more a terrour or plague, but is made a blessing, and a passage between this and eternall life. Christ is the Key of our graves, and hath opened the Kingdome of Heaven to all beleevers: The day of death is onely terrible, when it is joyned

Admonition to all.

with the apprehension of Gods wrath, & wee defend us not with the shield of faith: when we dye, we should rejoyce in the Lord, for the corruption of our nature is quite abolished, and our sanctification is then accomplished. By death our present miseries are removed, and the future are prevented. What happinesse is it to see the glory of Gods Majesty face to face, to live and abide with God, and the holy and blessed Angels for ever? and when wee are joyned to Christ by the bond of the Spirit in our life-time, we shall eternally remain with him in unutterable felicity. Likewise being once certainely assured in conscience of our being in Christ, let death come when it will, wee yet remaine in the covenant, and shal be revnited with him, and taken up to everlasting life: And whether wee wake or sleepe, or what ever we doe, let us alwaies beare in minde the end of our life, and that we continually heare the sound of the trumpet, *arise yee dead and come to Iudgement*; knowing that the power of our death lyes in our sins; and therefore we must use all good

good meanes that our sins may be removed and pardoned. And therefore to weaken the force of death, the best way and course is, to humble our selves, repent us of our sins, amend our lives, and to trust and relye upon the mercies of God, that we may comfortably say with St. *Paul*, *I live not, but Christ lives in me;* which we must finde by the testimony of our sanctified conscience, that Christ my Redeemer, by his Spirit governes me after his holy Will. O how late is that houre for a man to begin to live well, when he must of necessity dye, and depart out of this life: doth any man thinke that God will be content that we should lay our old and rotten bones upon his Altar when we have liv'd all our youthfull time in our own delights? no, sure; or doe we thinke, that when we have spent all our time and study to get wealth, and honour, and then in our old age, when we can doe nothing else begin to pray and serve God? This will bee a great cause when wee examine our lives, how wee have spent it, to feare death: what was the reason that Christ loved his Disciple Gal. 2.20.

John better than the rest? because hee came to him in his youth, while he was young and lusty: indeed God will not be our staffe in our age, if wee doe not serve him in our youth. *Salomon* the wisest King that ever lived, gives this instruction to all posterity, *Remember* (saith he) *thy Creator in the daies of thy youth*; for our life is but a perpetuall motion, even from the Cradle to the Sepulcher; nor doth our sleepe hinder us in this our journey: wee must still remember our end; and have an eye upon death, for hee hath an eye still upon us at all times: we must not come into the world as *Cato* did, onely to goe out of it againe: nor wee must not thinke that God put *Adam* in the garden to eat the fruit, and take his pleasure, and so spend his time in idlenesse; no, hee put him into it to dresse it, and looke to it; for saith God, *Thou shalt get thy living with the sweat of thy browes*: nor is this world made for man, as the Sea was for the Leviathan to take his pleasure and pastime in; no, we must labour to run in *Gods Lawes and Commandements*, which will bring

Eccl. 12.1

Gen. 3.

Psal. 19.

rest

rest to our soules : He can never shoote well that hath not his eye still upon the marke or white ; so no more can a man live well, that hath not his minde on the day of his death. It is a comfort of all comforts, especially to a godly man, to have hope and faith to beleeve he shall rise againe from the grave, for then these eyes shall see those friends againe which death and sinne hath separated; nor must we thinke that we shall arise voluntarily, but the sound of the trumpet shall be the voyce, which is meant the voyce of Christ by his Ministers the Angels, for he shall onely speake the word, as a Judge doth on earth appoint a summons : All must appeare, for at this day of Jubilee, there shall bee no more new Moones, as the trumpets was used to be blowne, as the Prophet *David* speaketh in the 61. Psalme, no; *but wee shall have a new Earth, and a new Heaven, where dwelleth all righteousnesse*, 2 *Pet.* 3. 3. when this trumpet shall blow, it shall bee both loud & shrill, no eare whatsoever but shal heare this sound, the dampnesse of the earth shal not hinder it, nor the depth of the

the grave shal excuse us; no place though never so remote shall hinder this sound; for it shall be universal, and in every corner of the Earth shall this Trumpet bee heard: for we must remember that our bodies when they are in the earth is but like sowing of seed, for we shall rise againe: the Lord calls to man by his Prophet, saying, *Earth, earth, earth, heare the*
Ier 22. 29 *Word of the Lord*; to put him in mind that he is but earth, for at the first earth we were, and still we are earth, and earth we shal be again when God but speakes the word: First an ordinary change by death we must have; secondly an extraordinary change at this day by the power of God; for the Earth, and the Heaven shall bee changed by fire. Death is but a change; our bodies must be all changed; for the Text saith, *Wee shall all bee changed*: *Paul* meant himselfe too; *we shall be changed*, saith hee, this substance of ours shall be altered at the last day; though not with that formality as ours are, to dye & then to be put in a coffin, and then into a Grave; not with such degrees; but we shall bee suddenly changed, even in the twinckling of an eye, for death is but

but the first step to earth, and then to glory. Wee shall have likewise a two-fold resurrection, first of our bodies from the grave, and secondly of our soules from sin. *Abraham* hee confessed and said, *O Lord, give me but leave to speake this once, who am but dust and ashes.* First, then seeing we are but as the dust of the earth, the earth must then obey when God calls, and render up her dead: So likewise the fire obeyed Gods command, not to hurt the three Children which were put into the fiery furnace; and yet to have power to burne and destroy those that put them into it. So likewise the Sea obeyed Gods command, and was as a wall to the children of Israel, and gave them then a miraculous and dry passage: so the Earth and the Sea must obey Gods voyce at the last day, and yeeld and give up her dead, *the earth shall give up her dead*: and yet the earth devoured some, as it did at Gods command, when *Corah, Dathan*, and his company were swallowed up quicke, so at this last day of account, God shall onely say the word, and all his creatures must obey

Gen. 18. 32

Dan 3.

Exod. 14.

Num. 16.

obey it, for the dew of Heaven is as the dew of hearbs: And as the dew of Heaven waters the flowers in a garden, and the Sunne causeth them to come forth, so will the dew of the Lords Word raise up againe at the last day: wee know that the dew of Heaven falls suddenly, so will the dew of the Lord fall suddenly and unexpected at the day of our Resurrection, even in the twinkling of an eye, even then in a moment, for the trumpet shall but sound, and all shall arise: It is a divine worke, and it is past our understanding; therefore let us rather admire Gods infinite goodnesse then be too nice and curious to search into them: Then shall this corruptible part of ours put on incorruption, our naturall bodies shall be made glorious bodies, though wee have laine a long time in the grave and bosome of the earth moulding and consuming away.

We all know that every night is the dayes funerall, and what is the morning but a dayes resurrection againe: or like the setting of the Sun at evening, which the next morning shall rise againe: And

we

we all know that when wee see or put a roote in the ground that it must lye all the winter, and as we thinke dead; but in the Spring time (by our hope) wee shall see it revive and shew it selfe by vertue of the Sunne: just, so will it bee with us at the day of our Resurrection: for it is a most certaine Argument, that he that can doe the greater worke, can also doe the lesser: for God who did make the world, and also man at first of nothing, can at the day of our Resurrection make us perfect bodies againe of something. Therefore O Lord, I beseech thee prepare me for the day of my death, that whither it shall be by the Messenger of death, or by the trumpet of thy Judgements, that at the last day, when I shall rise againe, I may behold thy glorious Majesty, with all thy royall Army of holy Martyrs and blessed Angels, that I may not bee found with a distracted and a guilty Conscience; nor with the Reprobates call to the Hills to cover me, nor unto the Rockes to fall upon mee; but that I may taste of thy endlesse mercy, and so be received into thy

thy Heavenly Mansion : Therefore my beloved, seeing we looke for such things, 1 Cor. 15. *let us be diligent, that we may bee found of God, pure, spotlesse, and blameleſſe:* for seeing then that all these things shall come to passe, and bee dissolved, what manner of persons ought we to be in all holinesse and conversation of life. Therefore let us labour while we live here on Psa. 68. 14 earth, that we may bee found white as the Snow in *Salmon,* and cloathed with the robes of Christs Righteousnesse. Alas, what are we at the best, (as I have said) but dust, earth, and ashes, a Coffin of Coffins, yea a Coffin for the Wormes : A little blast of sickneſſe carries us away in our youth, and if wee hold out a little longer, we consume and moulder away with old age : we at the best are like but a painted wall, one Winters storme quite defaces the beauty ty of it; so one blast of death carries us quite away to the Grave, and to the earth againe : therefore saith the Prophet, *The dust shall returne to the earth as it was; and the Spirit shall returne unto God that gave it at first,* Eccl. 12.7.

And

And let all men remember this, that wee shall bee found, and rise againe, and stand upon the earth: And then God will finde a sinner at that day (if hee dye without Repentance) as in the sinner had but just committed the act of sin at the same time. *Paul* will be found although not Preaching, as hee did on earth, but in the condition he dyed, with the same sins, or with the same righteousnesse, as we live or dye in them, for our Consciences will then accuse us, our memories witnesse against us, and our reasons will be our Judges at that day; we shall have no more to say for our selves, then the man in the Gospell; Mat.22.11 who came in to the Dinner without a Wedding Garment on; but marke I pray you; being asked how hee came thither, the Text saith, he was dumbe, he was silent, hee had not a word to say, his owne Conscience accused him, and so he was bound hand and foote, and cast into everlasting fire: And if wee would have this wedding Garment found upon us, we must first while we live here on earth, labour to get Grace in our hearts,

hearts, and faith in our soules: we must wholly leave and forsake this sin of Covetousnesse; the Prodigall must forsake his sins of wantonnesse: we must doe it presently, as *Zacheus* did, who came downe hastily, and received Christ joyfully, and give satisfaction to those men we offended really; we must not defer the time, or take advice whether it were time yet so to doe; no, we must with *Zacheus* make our owne Will, and be our owne Executor; and make Christ our over-seer; *Behold Lord, halfe of my goods I give to the poore: If I have done any man wrong, I will restore him foure fold.* God doth not regard the extention but the intention, nor our tongue onely, but the heart: we must not slumber over our Confession, we must not put away some sins onely, and retaine other some; no, we must put the Sword to the throate of sin and cut them off; and like *Phineas*, pierce *Zimri* and *Cosbi* through and through: wee must not (if we meane to appeare before God blamelesse and spotlesse) leave some beloved sin in our bosome: no, not the sin

Luk. 15. 20.

Luk. 19.6.

Simile.

Num 25 8

of

of our bosome unrepented of, no not our beloved Dalilaes sins: and be like *Naaman*, say, the Lord be mercifull unto me for this sinne, I did not thinke on it, I had forgot it but pray with *David*, *Cleanse my soule even from my secret sinnes*; sinnes, whether I have done to please my selfe or to please others; yea, our whispering sinnes; such sinnes as we have striven so long to hide from God and man, that now wee have forgotten them our selves: O saith *David*, *Forgive me the sinnes of my youth*; my sinnes of negligence, and my sinnes of ignorance; there is no sinne so small or little but is able to cast us into Hell for ever: there is no sinne which if it bee unrepented of, but wee shall one day render an account of to God Almighty: else how shall Gods Justice be manifested, if mans offences be not punished: for the manifestation of Gods glory will be such at this day, that we shall confesse that his Justice is but justly and rightly falne upon us; so shall it bee with a wicked man at his resurrection. he shall not have a word to answer for himselfe, no not

2 King. 5 18.

Psal. 19, 12

Psalm 25.

Luke 16. a word at all to plead for himself. O what would *Dives* have given that he might have but sent to his five brethren to have warn'd thē of the place of torment which he was in : no, saith *Abraham* it cannot be; if they will not heare and beleeve *Moses* and the Prophets, they will not beleeve though one arise from the dead: A day there is for man, and a day there is for God, and as there is a day for mans account to be made up in, so there is a day for Gods eternity to bee shewne, Gods account is true, those live long that live well, the Text saith, as you may reade, *Esay* 65. 20. *A child shall dye an hundred yeares old, and the old man shall not live halfe his dayes* : The meaning is, the greatest childe is the honourable old man, for where a young man doth observe Gods Commandements, doth not hee deserve more then the old man, that hath spent his whole time in vanity, and in wantonnesse : He that can give an account of his time, and the life of his experience; as how often he hath prayed, and how he hath shed many teares of contrition for his sins, and hath

heard

heard many Sermons, and made use of them, and did receive the holy Sacrament, his dayes shall be long in the land: The young man in this case is the old man, because he is the first borne by regeneration and reformation: old age is extracted from youth, a young *Samuel* shall be called before an old *Ely*. We shall meet and see the old ancient Patriarks, as I have said, *Moses, Aaron, Abraham, Isaack, Jacob*, the old Prophets, *Elias, Ieremiah, Daniel, Hosea, Esaiah, Ioel, Amos*, we shall likewise behold the 24. Elders, the holy Apostles, *Matthew, Marke, Luke, Iames, Iohn, Paul, Peter*, all the holy Martyrs, *Iohn the Baptist*, St. *Steven*, all those infants which were slaine by *Herod*, with their Olive branches in their hands, saying, *Holy, holy, holy, Lord God of Sabbath, Heaven and Earth is full of the Majesty of thy glory.*

Now who be the twenty foure Elders, it is generally imagined by all Divines, that they be the twelve Tribes of Israel, and the twelve Apostles, which make the 24. Elders; therefore let us cheare

up our Spirits with old *Iacob*, and get up into the Land of Goshen, where we
Gen. 47.6 shall see our brother *Ioseph*, which will prepare all things necessary for our occasions, and we shall then sit downe with old *Abraham*, *Isaack*, and *Iacob* in the Kingdome of Heaven.

Therefore I pray you doe not put off the thought of this day of death, as *A-*
Acts 26. *grippa* did *Paul*, saying, *I will heare thee another time*: It was Jerusalems fault and sinne, that they remembred not their end. Death comes swiftly, not on foot but on horse-back, and on a pale horse. Let us therefore remember our death, and leave sin, that sin may not leave us in the
Mat. 25.8. Grave: O let us consider our latter end, let us be as the wise Virgins, to have the Oyle of Faith in our Lampes, that wee may enter with the sweet Bride-groome of our soules, to the Land of blisse and eternall happinesse. O that our minds were but answerable to Gods mercies; or if we had as straight soules as we have bodies, then we should be perswaded to forsake this idle, sinfull, and wicked world, and to coum all as drosse with St. *Paul*;

and

and desire to know nothing more than Jesus Christ and him crucified; then sickneſſe and Death may come as often as is possible, and we shall not be affraid of it. For indeed we cannot by nature be able to beare the pangs of death well, untill we be scooled and instructed by sundry trials and exercises in this life; for the schoole of Adversity is a Christians best University: Therefore our sincere Conversion before death approaches, ought to appeare; first, in the Examination of our hearts and wayes: Secondly, in the confession of our sinnes and manifold transgressions, which wee from day to day have committed, and all good orders have omitted, and then likewise that God is just in his Judgements. Thirdly, in begging and petitioning with unfeigned sighes and groanes of the Spirit for pardon, and reconciliation in Jesus Christ.

A dying man must not so much fixe his mind on the pangs and torments of death, as on that blessed estate of eternall life, enjoyed after death, upon which he must fixe the eye of his faith by Jesus Christ.

Wee must looke upon Death in the Glasse of the Gospel, as it is a sound and a sweete sleepe, and an entrance unto Heaven: not looking upon it as in the Glasse of the Law, or as it is a curse, and a pit-fall to destruction; for death of it selfe is nothing; It is our ill consciences that makes us so affraid: it is the Coffin, the Sheet, the toling of the Bell, and our friends weeping about us makes death so horrible: Death can doe us no harme, for it is but as a passage to a better life. I would have every Christian man and woman upon their sicke beds, to looke for death, and take it patiently and willingly: My first Reason is, because the death of every member of Christ is fore-seene and ordained by the speciall Decree and providence of God, yea, the very circumstances thereof: Secondly, then Gods promise, *Blessed are they that dye in the Lord, for they rest from their labours, and their workes follow them.* Then thirdly, he that dyeth in Christ, hath his soule and body really coupled to Christ, according to the Covenant of grace. Then fourthly and lastly, God hath

A comfort to all that dye well.

2 Cor. 3.

hath promiſed his ſpeciall and bleſſed preſence to the ſicke and dying, that are his: as we may read in the 43. of *Eſay*, where hee declares himſelfe thus: *When thou paſſ ſt through the waters, I will be with thee, and through the Rivers, they ſhall not over-flow thee: when thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee: for I am the Lord thy God, the holy one of* Iſrael *thy Saviour.*

Now to dye in faith, is when a man in the time of his death, with all his heart relye himſelf holy on Gods ſpeciall love and mercy in his ſon Jeſus Chriſt: So did the Prophet *David* when he was greatly diſtreſſed, encourage himſelfe in the Lord his God, with a great deale of faith, ſaying, *Remember the word unto thy Servant, upon which thou haſt promiſed, and cauſed me to hope: This is my comfort in my affliction, for thy Word hath quickned me: My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever. As* Moſes *lifted up the Serpent in the Wilderneſſe, even ſo muſt the Son of man be lifted up:*

Pſ. 114. 49

1 Sam. 30. 49.

Pſal. 37. 26

Ioſh. 3. 14

That is, when he feeles Death to draw upon him, and to sting him, he then must fixe his eye of Faith on Christ exalted on the Crosse, and also Crucified for our eternall life.

The very sighes, sobs and groanes of a repentant and beleeving heart, are prayers before God, as effectuall, as if they were uttered by vocall intercession. Such as, *Lord, thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt incline thine eare. He will fulfil the desire of them that feare him: he also will heare their cry, and will save them.* Call to mind the last words of a dying man, mentioned in the holy Scripture. *O Lord I have waited for thy salvation: Father, into thy hands I commend my spirit, Lord Jesus receive my soule.*

Psal. 10. 17

Psal. 145. 19

Luk. 2. 46

Act. 7. 59

Here is matter of great comfort; mans misery then shall have an end; then his joyes are approaching and at hand; yea, even while he is gasping in deaths pangs, then is he carried on a sudden by a company of holy and blessed Angells from earth to heaven; from his Crosse to Paradise, from a world of woe, of trouble,

af-

affliction, care, anxiety of minde, to a Kingdome of happineſſe, and eternall bliſſe: for in Heaven there is no feare nor ſorrow, Sathans envy, nor the worlds malice ſhall once offer to aſſaile our bodies, or vexe our hearts; & though Sathan came to our firſt Parents *Adam* and *Eve* in Paradiſe, and there did tempt them and deceive them, here he dare not come to tempt any: O how bleſſed is the change, when in every moment of miſery joy enters? Imagine you are a poore travailer in the night time, & out of your way, wandring alone upon the mountaines, and far from any houſe or company, deſtitute of money, weather-beaten with raine and wind, terrified with thunder, ſtiffe with cold, wearied with labour, famiſhed with hunger, and almoſt brought to deſpaire with the multitude of miſeries: marke I pray you if this man upon a ſudden, in the twinckling of an eye, ſhould be placed in a goodly, large, and rich palace, furniſhed with all kinde of rich and cleere lights, warme fire, ſweet odours, dainty meate, ſoft beds, pleaſant muſicke, fine apparrell,

rell, honourable company, and all these prepared for him, then to serve him, honour him, and to annoynt and crowne him a King for ever: what would this poore man do? what would he say? surely nothing, but rather in silence admire it, and weepe for joy: nay, far happier then all these are the joyes in heaven; and surely so is the state and condition of every penitent man, which can before he dye make his peace with God; for then shall he be free from all earthly molestation, and from all those troubles which this World brings upon him; for while he lives here, he lives but in a vale of misery, and in a valley of teares, tost too & fro with every wind & storm, but he is happy who can say with *Simeon*, *Lord lettest thou thy servant depart in peace*, & with *David*, can say, *my God, and my Lord*: then will our Saviour meete us; saying, *Come you blessed of my Father, receive the Crowne, receive the Kingdome which was prepared for thee from the beginning of the world*; and then no sooner art thou come into Paradise, this heavenly mansion, this

Luke 2.

place

place of everlaſting joy and happineſſe, but inſtead of ſorrow, wee ſhall have joy, in ſtead of trouble and affliction, we ſhall have peace and reſt for our ſoules: and for our company we ſhall have the Angels, and Arch-angels to entertaine us, and hug us, and imbrace us with armes of love: our Saviour performing his promiſe in giving us a Kingdome; at which meeting the Angels ſhall ſing, the bleſſed Saints ſhall rejoyce, all hearts warble, all hands clap for joy; and our poore ſoules raviſhed with delight: And if this be the caſe and ſtate of all penitent and true beleevers, who will not ſay, *haſten thy comming, O Lord, come Lord Jeſus, come quickly.* Rev. 21.

O let us preſent unto our ſoules the bleſſed and happy condition of the life to come, and this will bee effectuall to ſtir us up to every good and holy duty, and to comfort and cheriſh us in all conditions and eſtates whatſoever, while we live in this ſinfull world, and amongſt this untoward generation; what will a man care for croſſes, loſſes, and diſgraces in this world, that thinks of an hea-

heavenly Kingdome? what will a man care for ill usage in his pilgrimage of this earthly Tabernable, when he knowes he shall be a King at home? we are all (in this time of our absence from God) but even strangers and pilgrims upon earth: here in this life we must suffer indignities, reproaches, scoffes, nay what not, yet all of these are for our good, if we can endure with patience, and over-come these temptations with joy & alacrity; for in the end there is comfort, we shall have a better estate to come, yea in the highest heavens; and all this in the mean time, it is nothing but a fitting and preparing of us to that heavenly Kingdome, which holy *David* Psal. 84. 10 desired to *be but a doore-keeper, rather then to dwell in the tents of Kedar*: let this be our hope and comfort howsoever we fare here in this life (that wee have here but a little time to spend) and it will not bee long ere we inherite this Kingdome of Glory: Alas, *the afflictions of this life are not worthy of the glory that shall bee shewne us hereafter*: Romans Chap. 8. Ver. 18. And therefore good old *Ignatius* in a burning

ning zeale durst say it, *Come fire, Gallowes, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the Divell, let them come upon me, so I may enjoy this treasure of Heaven*: So Saint *Paul*, *Hee counted all things but drosse in comparison of Christ*; *I desire to bee dissolved and to bee with Christ*, saith hee, and well might hee say it, that knew what a change would bee one one day; for never was cold shadow so pleasant in hot Summer, never was easie bed so delightfull after labour, as shall be this rest of Heaven to an afflicted soule comming thither out of this valley of teares. O then what service should we doe? what paines should we suffer to attaine this rest? were it to runne through fire and water, were it (as Saint *Augustine* said) to suffer every day new torments, yea, the very torments of Hell, yet should we bee content to abide it: And how much more, when wee may buy it and obtaine it with teares and with Repentance, with a little sorow and contrition for sinne, which

which we have brought upon our owne selves, by our disobedience and neglect.

Obedience saith a holy Father, is one of the first steps to Heaven, and to dye in obedience, is to be willing and ready to goe out of the World when God calls us: As in the *Proverbs, Chapter* foureteene, *and* Verse 7, 8. It is thus said, *None of us liveth to himselfe: and no man dyeth to himselfe: for when wee live, we live unto the Lord; and when we dye, we dye unto the Lord: Therefore whether wee live or dye wee are the Lords*: Which words teach us, that in the very houre, and when the pangs of death are upon us, we should resigne our selves to the Will and pleasure of Almighty God, who first made us, and gave us life: And as *David* did, freely, and with confidence say, *Into thy hands I commend my spirit; thou hast redeemed it, O Lord God of truth.* Psal. 31. 5

Againe, hee that will surrender his soule into the hands of God, the Crea-

Creator of it, muſt be reſolved that God can, and will receive his ſoule into Heaven, which none can doe of himſelfe, except the Spirit of God doth certifie his Conſcience, that he is Redeemed, Juſtified, and Sanctified in Jeſus Chriſt, and ſhall bee likewiſe glorified. Wee muſt not feare Death at all; And my reaſons are theſe: Firſt, in all our care wee have occaſion to ſhew our obedience to God Almighty. Secondly, all future ſin is prevented by death; and St. *Paul* ſaith, *that thē laſt that ſhall bee deſtroyed is death*, that ſhewes unto us, that death hath no more power over our bodies, and that our bodies and ſoules ſhall be united together againe, and ſhall receive our reward according to the deeds we have done in the fleſh. Thirdly, our bodies are brought to a better and far more happy place and bleſſed eſtate, where we are inſenſible of all future miſeries, and ceaſe to bee any more an inſtrument, either active or paſſive in ſinne. Fourthly, it gives the ſoule a free paſſage to the Cæleſtiall glo-

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ry, where we shall have the Vision and fruition of God the Father, who was our Creator; the society of God the Sonne, who hath been our Redeemer, and Advocate; the company of God the Holy Ghost, who hath sanctified us. Where sorrow is never felt, complaint is never heard, matter of sadnesse is never seene, evill successe is never feared; but instead thereof, there is all good without evil; life that never endeth, beauty that never fadeth, love that never cooleth, health that never impaireth, joy that never ceaseth: O did we but think on this glorious place afore-hand, wherein are those heavenly mansions prepared for us, did we spend many thoughts upon it, and ever and anon sigh and seeke after it untill we came to the possession of it: O how would these heavenly meditations ravish our soules, as if Heaven entred into us, before we entred into Heaven.

Thus I perswade my selfe, I have now wonne some, and whom I have wonne, the Lord in mercy keepe: and so I discharge my selfe. For wee are all by our owne disposition, like unto rotte-

tottering walles, still ready to fall. And therefore I would I might say, as it was said to him that suffered with Christ *This day shall yee be with me in Paradise.* And if this day your hearts be throughly converted, surely this day you are in Paradise. It was no comfort to *Adam* and *Eve*, to remember they were in Paradise, seeing themselves now cast out. And if we be once placed in Paradise, then let us looke to our standing that wee fall not. For as wee are mortall, so are we mutable; and nothing so familiar with us as to change, *Deut.* 5. 29. Unconstant we are God knowes, the Lord make us stedfast. And the remembrance of these heavenly joyes, which we have now heard, let that make us stedfast even to the end. And so let us pray, that the Lord in his infinite mercy would correct our present sinfulnesse, erect and build up our further knowledge in him, and direct our future frailty, that we may earnestly desire, advisedly search, truely know, and perfectly fulfill all things that may please him, the ever-living Lord God; whereby we may walke uprightly in his waies, and

live truely in his love, to our comfort, and his glory; that in the end we may obtaine that long looked for, and much desired beautifull Diadem, wherewith he crowneth all his Elect, and so reigne with him in his everlasting Kingdome, the heavenly *Canaan*, the Land of promise; a Paradise of pleasure: there to behold the delightfull countenance of his most glorious Majesty, and to be filled with the exceeding sweetnesse of his most blessed presence, which is life everlasting: which no heart can imagine, no tongue can utter; nor the wit of man expresse the happinesse thereof. Now I would intreate you to adde this short Prayer, to the effect of the words which you have already heard, that God Almighty may give us both hearts and time, to pray for a pious desolution out of this life, whensoever it shall happen.

A Prayer

A Prayer to the effect of the matter before mentioned.

OMoſt ſweet Lord Jeſus Chriſt, as the Hart brayeth for the Water ſtreames, ſo doth my ſoule long and thirſt after thee my God : O when ſhall I come to God my Saviour, to ſee him with theſe eyes, and appeare in the preſence of my Bridegroome? When ſhall I bee looſed from this priſon, wherein my ſoule is miſerably captivated? I am weary of this ſinfull and wicked World, and with the Apoſtle, let me ſay, *I deſire to bee diſſolved, and to be with Chriſt, which is beſt of all.* O Lord Jeſu, thou haſt numbred my dayes, and thou knoweſt the houre of my death, and thou haſt appointed the terme of my Life; my dayes are in thy hand : *For thou haſt made my dayes but as a ſpan long, and mine age is nothing unto thée; for what is my life? even as a vapour that appeareth*

Pſal. 42. 1

1 Cor. 1 Phil 1. 23

Pſal 39. 6 Iam. 4. 14.

peareth for a little time, and then vanisheth away. Therefore *O Lord teach me to*
Psa. 90.12 *number my dayes, that I may apply my heart unto wisdome.* Deliver me from the body of death, when it pleaseth thee, for my soule inclines to heavenly rest; and I desire to goe from darkenesse to light, from paine to pleasure, from this lifes trouble to eternall rest; from my manifold infirmities, to perfection and felicity. Come Lord Jesus, and dissolve me from this body, that now longeth to be with thee: Thou hast said, O Lord, *Where the Master is, there shall be the Disciple*: A little before thy death, thou didst pray thy Father, O Lord Jesu, pray
Ioh. 17.24 now for me: *Father, those whom thou hast given mee, I will that they shall bee where I am, that they may be with mee, and see my glory which thou hast given me*; for thou hast loved me before the foundation of the World. Let me with thine Apostle cry out, *It is good for me to be here.* O Lord Jesu, be present at my right hand, when I dye, and say unto my
Mat. 9.5 soule, *Son, be of good comfort, thy sins be forgiven thee*: Remember me in thy King-

Kingdome, and say in mine eare, *This day shalt thou be with me in Paradise.* At length, O sweet Jesu, raise my body, that in the resurrection of the Saints, I may rise to life, and with joy appeare before thee my Judge and Advocate, that I may heare thy desired voice in thine Elect, and to me saying, *Come yee blessed of my Father, possesse the Kingdome prepared for you, before the foundation of the world:* Come Lord Jesu, from thy Kingdome of Grace, to thy Kingdome of Glory: and not for any merits or deserts of mine, but for the Lord Jesus Christs sake, who is the Son of thy love, and the Lambe of thy bosome; to whom with the Father and the Holy Ghost, be ascribed all honour, glory, power, might, majesty, and thanksgiving, from me, and the rest of Gods people, now and for ever. *Amen.*

Luk. 22 43

Mat 25. 4

A Prayer for the Morning.

O Lord Jesu, the Judge of the Quick and the Dead, let thy good Spirit, in the schoole of Discipline, so teach and direct me, that I may so much profit by wishing, as to desire thy comming in Glory, and consider the last day of my life, as the sweetest day of my Redemption: and with a joyfull desire expect thee the Son of Man, as my Saviour, Advocate, Surety, Bride-groome, my Head, and Bishop of my soule. But oh my God keep and guide me, that I may beware of those horrible vices, which in these sinfull, dangerous, and mutable times, and in the end of the world doe raigne among the wicked and ungodly: and likewise from gluttony, drunkennesse, adultery, and immoderate care of this life, knowing that no such can inherite the Kingdome of God: and that I set not my minde or affection too much

much upon Delights, Riches, Profits, Preferments, and Pleaſures of this World, with which our hearts are made ſo heavy, that they can never come to a ſerious conſideration and deſire of Heaven, and the future felicity. But worke in mee the grace to ſeeke Chriſt, and his Righteouſneſſe, and with Saint *Paul, deſire to be diſſolved, and to be with Chriſt*, and count all things in this World as dung or chaffe to the knowledge he had of Jeſus Chriſt, and him Crucified.

Furthermore, leade me, O Lord, and guide me I beſeech thee in the way of all truth and righteouſneſſe, and ſo governe all my actions this day, that I run not into any ſinne, or kind of danger, but that all my doings may tend to thy glory, the good of thy Church, and the diſcharge of my duty in my life and converſation: defend and deliver me likewiſe from all temptations and afflictions in this ſinfull world, and from all mine enemies, and from all deceites and dangers of Sathan, the deadly enemy of mankind:

kindle my heart and affection with a fervent zeale of thy sacred Word, that I may observe, learne, and embrace thy holy Word, and know thy blessed Will, and walke in thy waies. Strengthen me with thy holy Spirit, boldly, and constantly to professe the honour and service of thy great and Holy Name, lest at any time through frailty of the flesh, or through feare of worldly afflictions I fall from thee. O Lord strengthen my weake faith, kindle it more and more in fervency and love towards thee, and in all Christian love towards my neighbours. Suffer me not O Lord, to receive thy Word any more in vaine; but grant that it may prove as good seede sowne in firtile ground, that I may bring forth the good fruite of Repentance in my life and conversation, to thy honour and glory, and the future good of my soule and body hereafter. Give me a contented minde with my estate, and all other blessings which thou O Lord God, of thy bounteous goodnesse in mercy hast bestowed upon mee, that

that I may uſe them ſoberly, diſcreetly, and bee truely thankfull unto thee for them; grant mee patience in all my troubles and afflictions, which may daily happen unto mee: And grant oh deare Father, that I neither grudge or repine at thy fatherly corrections, knowing them to bee tokens of thy love, and inſtruments of my exerciſe and tryall; neither that I ſeeke revenge of my enemies, knowing that vengeance is thine, and that thou wilt repay it in due ſeaſon: keepe my wandring will and affection from all evill thoughts, my tongue from prophane and lewde ſpeeches, my body, and every part thereof, from all ſinfull actions, and outward violence: Let all my love, my faith, my hope, my delight and confidence onely bee upon thee: Open my heart to have pitty upon the poore diſtreſſed members of Jeſus Chriſt, whether they be afflicted in body, or minde, or both: Give me the gift of Chaſtity, that I may walke honeſtly, and that I may poſſeſſe my veſſell, which is the Temple

ple of the Holy Ghoſt, with Sanctification and honour, and not in the luſts of the fleſh, as the wicked and fooliſh doe, which know not God. Give me, O Lord, a ſoft and tender heart, to be ſorrowfull for my ſins and tranſgreſſions that are paſt, which I have ſo wilfully committed: thankfulneſſe unto thee for all thy mercies and benefits, which thou in thy love haſt from time to time beſtowed upon me: Let thy mighty hand and out-ſtretched arme O Lord be ſtill my defence; thy mercy and loving kinddeſſe in Jeſus Chriſt thy deare Son, my ſalvation: thy true and holy Word my inſtruction; thy grace and holy Spirit my comfort and conſolation unto the end of my life, and in the end: and give mee grace hereafter to performe that which thou haſt commanded me, that ſo I may live in the feare of thy holy and bleſſed Name, and alſo dye in thy favour, that I may riſe to life for ever with my Lord Jeſus Chriſt, and evermore dwell with him in the moſt glorious and joyfull Kingdome, the onely thing which I deſire and hope for, through the me-

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rits and mercy of the ſame Chriſt Ieſus thy onely Sonne, and my onely Lord and Saviour : nor for any merits or deſerts of mine, for I forſake and renounce all; but for the Sonne of thy love, Ieſus Chriſt, in whoſe Name and words I conclude and ſhut mine imperfect Prayers, in that abſolute forme of Prayer, which thy Sonne, and our Saviour taught his Diſciples, ſaying, *Our Father which art in Heaven, hallowed bee thy name, thy kingdome come, thy will be done in Earth as it is in Heaven, give us this day our daily bread, and forgive us our treſpaſſes, as wee forgive them that treſpaſſe againſt us, and leade us not into temptation, but deliver us from all evill, for thine is the Kingdome, Power, and Glory, for ever and ever,* Amen.

A Prayer

A Prayer for the Evening.

MOst mighty Lord God, and most mercifull and loving Father, in thy Son Jesus Christ, I sinfull creature am bold to returne unto thee all possible praise and thankes for all thy great and manifold favours, which thou in thy mercies hast from time to time vouchsafed unto mee a sinfull wretch, who am full of sinne and iniquity: I beseech thee favourably to heare my unperfect Prayers, and to grant my request and needfull suite, which I offer and make unto thee at this time. Forgive mee, I entreat thee good Father, all my sinnes that I have committed, from day to day against thy Divine Majesty: And suffer me not, O Lord, hereafter to offend thee any more, that neither sinne nor Sathan, nor my unruly passions, may have dominion, or reigne any longer in my mortall body; for I confesse I have herein done wickedly, and have broken

broken all thy Commandements, and have builded a *Babel* of mine owne actuall tranſgreſſions againſt thee, for which thou mighteſt in thy ſevere Juſtice puniſh me, both in ſoule and body to eternall death, beſides thoſe ſinnes which I have this day committed, which none but thine All-ſeeing eye, and mine owne conſcience can teſtifie. Forgive me all that is paſt, and poure upon mee, O Lord, the holy Spirit of wiſedome and grace, and ſo govern and leade me by thy holy Word, that it may be a Lanthorne to my feete, and a light unto my ſteps. Increaſe my faith, O mercifull Father, that I doe not ſwarve at any time from thy heavenly Word; but augment in me hope and love, with a care keeping of all thy Commandements: and ſeeing I live now in theſe moſt perilous and dangerous times, let thy fatherly providence defend mee againſt all changes and chances whatſoever that ſhall happen in this ſinfull World: ſhew thy mercy upon me, and ſo enlighten the naturall blindneſſe and darke-

darkneſſe of my heart by thy Heavenly grace, that I may daily be regenerated and renewed by the opperation of thy Holy Spirit. By the which, Oh Lord purge the groſneſſe of my hearing and underſtanding, which have bin choaked with the cares and pleaſures of this world, that I may profitably read, heare, and underſtand thy ſacred Word and Heavenly Will, beleeve and practiſe the ſame in my life and converſation; and alſo mortifie and kill in mee all carnall deſires and luſts of the fleſh, that my life may expreſſe my faith in thee. But moſt chiefely I intreat thee, O heavenly Father, to defend my ſoule againſt all aſſaults, temptations, accuſations, ſubtle baites, and deceites of the old enemy of mankind, Sathan, that roaring Lyon, ever going about, and ſeeking whom he may devour: And when I ſhall happen to fall into ſin through the frailty and weakneſſe of Nature, I beſeech thee to worke true Repentance in my heart, that I may bee heartily ſorry, without deſperation, truſting in thy mercy

mercy without presumption, that I may amend my life, and become truely religious without hypocrisie; lowly in heart without feigning, faithfull and trusty without deceite, merry without excesse, sad without distrust, and sober without slothfulnesse, and content with mine owne estate, without covetousnesse, which thou hast bestowed upon mee: and likewise blesse that Talent which thou hast but lent me, that I may increase it to thine honour, and for the relieſe and maintenance of my charge and family.

Finally, for as much as it hath pleased thee to make the night for man to rest his wearied Limbs and busied minde in it, as thou hast ordained for him the day and Sun-shine to travell, to follow his honest labour and Vocation; grant, oh heavenly Father, that I may so take and enjoy my bodily rest, that my poore soule may continually watch, like the wise Virgins, with the Oyle of faith in my heart, for the second comming of my Lord and Saviour Jesus Christ: and in the meane

meane season, that I be not overcome by any fantasies, dreames, or other temptations, but that I may fully set my minde upon thee, love thee, feare thee, and rest in thee: And then, O Lord, waken me againe in due time, that I may behold the light of the next day to my comfort, still preparing my heart and mind to thy service every day, and my whole lifetime in truth and sincerity, that when I have run the short race of this mortall life, thou maist be pleased to call me, to be partaker of a better, and so I may live and dye, and ever remaine with thee in thy heavenly Kingdome, through Jesus Christ, our onely Lord and Saviour, in whose Name I beg all these graces, in that short and absolute forme of prayer which he hath taught us saying, *Our Father which art in Heaven, &c.*

A Fold

A Fold for Christs SHEEPE.

Delivered in two Sermons upon the first Chapter of the CANTICLES. *Verse 6, 7.*

The twelfth impression, corrected and amended by the Author Samuel Smith, *Minister of the Word of God.*

Esay 55. 3.
Hearken, and your soule shall live,

LONDON:
Printed by *John Okes*, dwelling in little St. Bartholmews neare Smithfield. 1644.

A

Fold for Chriſts

SHEEPE.

Delivered in two Ser-

mons upon the firſt Chap-

ter of the CANTICLES.

Verſe 5, 7.

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A Fold for Christs SHEEPE.

Delivered in two severall SERMONS.

CANT. 1. Vers. 6, 7.

Shew thou me, O thou whom my soule loveth, where thou feedest, and where thou lyest at noone: for why should I be as she that turneth aside to the flocks of thy companions?

If thou know not, O thou fairest among women, get thee forth by the steps of the Flocke, and feede thy Kids by the Tents of the Shepheards.

NOw before I enter into the Text it selfe, which I have read unto you, it shall not be amisse for my better proceeding, and

your understanding, for to speake something concerning the Order of placing this Booke, the Title of it, the Subject, and the matter therein contained.

First, touching the order of placing this Booke, wherein *Salomon* labours to build up the spirituall Temple of the soule. It is the same hee hath observed in building the materiall Temple, where he framed three Courts; the utmost for the common people, the second for the Priests and Levites; and last of all, the *Sanctum Sanctorum*, the Holiest of Holies, onely for the high Priests to enter in at, and that but once a yeare: Even so in this spirituall Temple of mans soule, hee hath likewise framed three Courts,: First, an utmost Court, which in his booke of *Proverbs*, where all sorts and degrees of men whatsoever are taught and instructed a civill course of manners: Next to that he hath a second Court which is his *Ecclesiastes*, leading men on further in the way of godlinesse and Christian piety: And last of all,

1 Kings 6.

all, hee hath a *Sanctum Sanctorum*; which is the *Canticles*, where not every one, but onely those which delight in Heavenly and Divine Mysteries, may behold the pure, free, perfect, eternall, and constant love of Christ Jesus towards his Church and every faithfull soule; as also the love of his Church towards him, and what great and princely benefits she reapeth by him.

Secondly, for the Title and Subject, or matter of this most excellent Booke, as there is *Sabbatum Sabbati*, so is this a *Song of Songs*; because of all that *Salomon* did indite, this is most Divine and most excellent, wherein he doth most lively and affectionately, by Allegoricall and Parabolicall speeches, cipher out and describe unto us the most holy and perfect love of Christ Jesus, towards the Church his blessed Spouse. For Christ and his Church are here brought in, in this worthy Booke, as two Paramours, who are in love the one with the other, as a time of wooing ever goeth

before the ſolemnization of Matrimony, and which in due convenient time have a purpoſe to marry, as *Ioſeph* and *Mary* were firſt eſpouſed before they came together: ſo the ſame order is obſerved in this ſpirituall Union betwixt Chriſt and his Church. *Iohn* 3. 29. They muſt firſt bee contracted, then afterward married. The Contract is, when a man is regenerate and borne anew, *Revel.* 21. 2. tranſlated out of Nature into Grace, depending onely upon our Saviour Christ for ſalvation, and finiſhed and made up in the day of Judgement, when all the Elect ſhall ſurely enjoy Chriſt: For ſo witneſſeth the Holy Ghoſt, where it is ſaid, *Let us bee glad and rejoyce, and give glory to him, for the marriage of the Lamb is come, and his wife hath made her ſelfe ready.* *Revel.* 19. 7. So then this Booke containes in it the wonderfull love and mutuall affection betwixt our Saviour Chriſt and his Spouſe, the true Church of God, and every true beleever. Thus much may ſerve

Mat. 1. 11

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touching the Booke it selfe: wee will now come to the words of the Text.

Shew thou me, O thou whom my soule loveth.

IN the beginning of this Chapter, the Church beginneth to speak to Christ, and being ravished in heart with his love, desires more earnestly to bee imbraced of him, that she might be joyned unto him, and have fellowship with him, preferring Christ Jesus with the blessing and benefits she reapeth by him, before all other things in the world.

In the third Verse shee confesseth her untowardnesse, and her want of power to embrace Christ: and therefore shee desireth him to draw her heart by his Word and Spirit, whereby she sheweth her earnest desire to receive Jesus Christ.

Verse 4. Shee removes an objection that might bee made, for it might be ſaid, alas, thou art blacke and deformed, how canſt thou then hope that hee will take any pleaſure in thy beauty, ſeeing that he is the moſt pure, bleſſed, and glorious Sonne of God? To this ſhe confeſſeth, that though by nature ſhe be blacke, full of blemiſhes, and naturall corruption, by reaſon of her originall ſinne, and naturall pollutions, as alſo her actuall tranſgreſſion; yet notwithſtanding being waſhed in Chriſts bloud, cloathed with his Righteouſneſſe, and being decked and beautified with the graces of his Spirit, Knowledge, Faith, Repentance, Zeale, Patience, Love, Obedience, &c. *ſhee is faire and comely.*

Now in the ſixt Verſe ſhe puts up an earneſt requeſt unto Chriſt, that hee would in mercy ſhew her where hee feedeth his flocke, and where hee provides comfort for them in the time of trouble. For Chriſt being the great Shepheard, his Church on earth ſeekes onely after him to bee fed, reſting

assured, that there is but one true shepheard, who feedeth all his sheepe with wholsome pasture.

In these two Verses wee have two things to be considered of us.

viz.
1. The Request and Petition, the which the Church doth make unto Christ Ver. 6.
2. The most kind and loving Answer of Christ unto his Church, directing her, and comforting her according to her Petition, Verse 7.

In the first of these wee are to consider two things: First, the Request, and secondly, the Reason of the Request.

In the Request note, first the person to whom she resorts: *O thou whom, &c.*

Second.

Secondly, the Request it selfe, which is in two fold.

1. That Iesus Christ would shew her where he feeds his Flocke with his holy Word and Sacraments, to this end, that he would feed her, as he fed the flocks of former time.

2. Where he provides shelter and shadow in the heate of persecution. as the manner of those shepheards was in those hot countries, to drive their sheepe to shade in the heate of the day.

And lastly, the Reason, *For why should I be as she that turneth aside after the Flockes of thy companions?* So that if Christ doe it not, it will not be for his honour, nor yet for her good.

The person unto whom the Church seekes for direction.

First, for the person to whom shee seeketh for direction and sure comfort, it is Christ Jesus, the Saviour and Redeemer of his Church and people, whom shee describeth thus: *O thou whom my soule loveth, &c.* That is to say, O Lord Jesus Christ, my onely Saviour and Redeemer, whom I love with all mine heart: yea, whom I love most earnestly, above all the World. So as if the question

queſtion were asked, what I love beſt in all the world, I ſpeake it from my heart, it is thou Lord alone.

Hence we learne with what affection every Childe of God, and true beleever muſt love our Saviour Christ: Namely, with the greateſt and ſtrongeſt affection of love they can: So as if it were asked, what or whom doſt thou love moſt, thou canſt truely ſay with the Church here, the Lord Jeſus Christ, *O thou whom my ſoule loveth!* So did Saint *Peter*, whoſe love was ſo great, that he dyed for Christ: ſo that hee might very well ſay to Christ, when he asked him this queſtion, whether he did love him or no? *Yea, Lord, thou knoweſt that I love thee.* The like is to be ſeene in *Mary*, whoſe love was ſo great to Christ, that in teſtimony thereof ſhee waſhed his feete with her teares, and wiped them with the haire of her head: So that Christ gives this teſtimony of her to her everlaſting praiſe, *That ſhee loved much.* So that the Church and Spouſe of Christ teſtifie her love to her

Doct. 1. Christ Jeſus muſt be beloved with the ſtrongeſt affection of love.

Ioh. 21. 15

her Husband in divers places of this most worthy Booke, calling Christ Jesus her beloved: *My beloved spake and said, &c.* And againe, *Stay me with Flaggons, and comfort mee with Apples, for I am sicke of love, Cant. 2. 5.* Yea, it is a precept given by the Lord God himselfe, that he must have the chiefest love, and the first roome in our hearts: *Thou shalt love the Lord thy God with all thy heart, with all thy soule, and with all thy strength, Deut. 6. 5.* The Lord will not be satisfied with the love of our eyes, to behold his Workes; the love of the eare, to listen to his Word, the love of the tongue, to talke of him; the love of the feete, to goe to the Sanctuary; but the Lord doth require all these loves together in one: So as a man may truely say with *David* the Prophet, Psal. 83. 25, *Whom have I in Heaven but thee? And I desire nothing in earth in comparison of thee.* The Lord cannot abide that a man should have a heart, and a heart; one for God, another for the Divell: Wee cannot serve God

Cant. 2. 10

God and Mammon: we must not part our love to the world, the flesh, or the Divell: divided it must not be, Christ must have it all. Now the Reasons are divers, to shew with what an ardent affection wee must love Christ Jesus. Mat. 9. 24

Reas. 1. First, because he is our Husband, and we are his Spouse, for so saith the Prophet *Esay*; *Hee that made thee is thy Husband, whose Name is the Lord of Hosts.* And againe, *Let us rejoyce and give glory to him, for the Marriage of the Lambe is come, and his Wife hath made her selfe ready.* Now our spirituall service and worship of God is (as it were) a certaine Marriage of our soules unto God. When wee take upon us the profession of Christ Jesus, as in Baptisme, then we betroth our selves to Christ, as to an Husband, entring into Covenant with Christ, to keepe us onely to him unto our lives end. So then by this meanes the Lord is become our Husband, and we his Spouse. Now then as an honest man cannot endure that another man Esay 54. 5 Rev. 19. 7

should

should have an interest in his Wife so will not Christ endure that any other should have with him any interest or portion in his Church; *For hee is a jealous God, Exod. 20. verse 5.* So then the force of the reason standeth thus: Gods people, which are married unto Christ, must love Christ alone, because wee are linked and married to him alone, as a Wife to her Husband, unto whom she alone is bound. Therefore if wee forsake the Lord, and breake the promise we made to him in Baptisme, and betroth our selves unto others, then will he surely cast us off, give us a Bill of Divorcement, as shamelesse strumpets, and punish us for our unthankfulnesse.

Reas. 2. Secondly, hee loved us first, and best: according to that of Saint *John*, Ioh. 4. 19 *Wee love him, because he loved us first.* Yea, hee loved us first, when we were his enemies, and had made a voluntary separation betweene him and our soules, committing spirituall formication with sinne and Sathan. Yea, as the Apostle *Paul* witnesseth: *Yee that were* Eph. 2. 1, 5

dead

dead in treſpaſſes and ſinnes, hath hee quickned. And leſt wee ſhould any whit doubt of his love, he hath manifeſted it, in that *Hee hath waſhed us from our ſinnes in his bloud.* O then greater love then this can no man ſhew: Rev. 1. 6. Chriſt loved us firſt, hee invites us to love him, and ſhall not wee love him againe? It is a great ſin of ingratitude, not to love where wee are beloved for our good. And therefore ſeeing Chriſt hath loved thy ſoule ſo dearely, as to ſuffer a curſed death, yea, to ſhed his owne heart bloud to ſave thy ſoule; Oh how oughteſt thou to love Chriſt againe? If a man were taken by the *Turkes*, and put to extreame ſlavery and bondage, where hee ſhould remaine for ever, unleſſe that a great ſumme of money were paid for his Ranſome, the which hee were never able to pay, how miſerable and grievous were the eſtate of this man! but if one ſhould come, that out of his meere love and affection unto him, pittying his woefull miſery and misfortune, ſhould pay his

ranſome

ranſome, and ſee him free, who can expreſſe how much this poore wretch were bound unto him? Wee are all taken Priſoners, and that not by the *Turkes*, which onely can but hold us in temporall bondage; but by ſubtile Sathan, the Prince of darkneſſe; where wee ſhould have endured not a temporall, but a ſpirituall and eternall bondage and ſlavery, and that in Hell for evermore: and nothing but onely the bloud of the Sonne of God could be our ranſome. Oh how would this worke upon the affection of every Chriſtian man and Woman, and even binde us to love Chriſt againe! Now what might move Chriſt, but onely his love, to give himſelfe to death for us? Surely nothing that was in us. *But God, who is rich in mercy, through his great love wherewith hee loved us, even when wee were dead by ſinnes, hath quickned us together by Christ, by whoſe grace yee are ſaved.* And againe, *Hereby have wee perceived love, that hee laid downe his life for us. By whom* (ſaith the Apoſtle) wi

Ephe. 4. 5.

1 Iohn 3. 16.

Eph. 1. 7.

wee have redemption through his bloud; and therefore the love that Christ Jesus hath first shewed unto us must constraine us to love Christ againe.

And last of all, because Christ Jesus is the most excellent in himselfe; and therefore most worthy of our respect: For so saith the Church of God, *My beloved is white and ruddy, the chiefe of ten thousand.* In the World we see it common that some are beloved because they are faire and beautifull; some because they are rich and wealthy; some because they are eloquent and wise, and some because they are very honourably descended. Now Christ Jesus hath all of these: For whatsoever may affect a mans heart, and any way procure love, the same is our Saviour Christ fully and absolute without any shadow of mutability, or change. For Wisedome, hee is the fountaine; for Truth, he is the Author of Truth; for Mercy; hee is the Store-house of all mercy: for Riches, hee is the Lord of Heaven and Earth, even the Store-house of durable Riches; and for beau-

Reas. 1.

Cant. 5.

ty, hee is the most holy and blessed Sonne of GOD, full of grace and Truth.

Vse 1. Oh how may this serve to reprove all carnall and prophane Hypocrites, worldly men, Epicures, Covetous Cormorants who love any thing more than Christ Jesus, and his glorious Gospell: like the *Gaderens*, who preferred their hogges before our Saviour; yea, one messe of Pottage with *Esau*: that can be content with *Judas* to sell Christ for lesse than thirty pence, and to undervalue him, as they say, *What will you give mee?* that love their filthy pleasures; as eating, drinking, pride, uncleanenesse, as *Dives* did, &c. more than Christ, and their owne soules, like the *Bethlamites*, let Christ lye in the stable amongst beasts; for they cannot afford him one corner in their hearts.

Againe, it is the sinne of thousands that professe Christ to bee their Husband and Saviour, that yet breake their Covenant, and serve the world and the flesh; that pretend they love the

the Lord Christ Jesus, and yet betroth themselves unto the World, the Flesh and the Divell, and serve them. Now how could any man bee content with this, that his Wife could say she loves him, and yet sets her heart upon another man? So how can wee thinke that God will take it at our hands, if wee will make shew that wee love Christ, and yet are ever dallying with the World, Christs enemy? Oh he is a jealous God, and will never endure it at our hands.

And lastly, by the rule of this Doctrine are the Papists here no lesse to be reproved, who so much rob God of his honour, in calling upon Saints, and praying unto them, nay preferring the Virgin *Mary* before Christ himselfe; giving honour and adoration unto Saints and Angels, making them Mediators and Saviours: they shall find one day, that God will not put up this robbery at their hands; but will shew his jealous and terrible anger and wrath against them, as sacrilegious persons and robbers.

It must stirre up every Christian man to labour to finde his heart ravished with the love of our Saviour; so as hee can say, out of the affection of his heart, *O thou whom my soule loveth!* so if the question were demanded what I love best? I can truely say *I love Christ Iesus more than the whole World, yea, I account all things but losse and dung to win Christ.* And where men finde this true affection and love of Christ in them, it is a certaine signe of their salvation, that God hath cast his love on them, that so the love of God drawes him to love againe. As the light of the Sunne lights one the eye, and by it wee see the Sunne againe. And as by the impression in the waxe, wee know the Seale; so by our love to God we know his love to us. Oh how should this cause every man and woman, and every Mothers Childe amongst us, to examine their love towards Christ, that so they may gather some assurance to their owne soules, that Christ hath cast his love upon them. And to doe this, aske mee this

Phi. 3. 7, 8

queſtion of thine owne ſoule. Doſt thou deſire with the Apoſtle *Paul*, *to bee looſed, and to bee with Chriſt*? tell mee, is it meate and drinke unto thee to doe the Will of Chriſt? Is thy hand ever ready (according to thy ability) to beſtow any thing upon Chriſt, and for the advancement of his glory? Doſt thou labour in the place where thou liveſt, to advance the glorious Goſpell of Jeſus Chriſt? canſt thou be content to undergoe ſhame, diſgrace, trouble, perſecution, and bonds, yea, Death it ſelfe for Chriſts ſake? Doth the remembrance of his comming to Judgement cheere up thy heavy ſoule? And doſt thou cry with the ſpouſe of Chriſt, *Come Lord Jeſus, come quickly*? And forſake the delights of the world, with a conteſtation and ſcorne, ſaying with *Salomon, Vanity of Vanities, all is but Vanity*? Theſe bee markes and tokens whereby thou maiſt diſcerne whether thou doſt love Chriſt Jeſus, yea, or no. *Note.*

But becauſe all men are ready to ſay, that they love Chriſt, or elſe it were

Markes to discerne our love to Christ. 1. By our love to his Word.

pitty that they should live, and the like; when indeede the love of Christ is not in them: I will yet proceed a little further, and observe a few notes and markes of this pure and hearty love to Christ, which are most certaine signes of grace.

Psal. 119. 67.

First, if wee love Christ, wee will love his Word, delight in it, and esteeme it above gold and precious stones. *Lord what love have I unto thy Word* (said *David*) *all the day long is my study in it.* Yea, it is altogether impossible for a man to be religious, to feare God, and to love him, that hath no sound love, nor delight in the Word of God: so that by our love to his Word, wee may judge of our love unto Christ: no love nor delight in the Word, surely no love nor delight in Christ: great love to the Word, great love unto Christ. In the valewing of this Pearle, *Davids* practice is notable, who made *the Testimonies of God his heritage, and the joy of his heart*, and esteemed them above all Gold; yea, above

bove fine gold. And therefore ſeeing moſt men have no delight in the Word, ſeldome or never heare it, (unleſſe it be for faſhion ſake) reade it, or meditate on it day or night: It is a certaine token that the love of Chriſt is not in them.

2 By our love to his Saints.

Secondly, if wee love Chriſt Jeſus with all our hearts, wee will love thoſe whom he loves, his bleſſed members, true Chriſtians. Hereby (ſaith Saint *Iohn*) *Wee know that wee are tranſlated from darkneſſe into light, becauſe we love the brethren.* David teſtifies of himſelfe, *all my delight is upon thy Saints.* It is our duty to love all, but wee muſt love the Saints with a peculiar and ſpeciall love, as heires with Chriſt, and members of the ſame body with us. Therefore ſeeing men generally hate the members of Chriſt, contemne them, and deſpiſe them, doth not this make it very apparant, that the love of Chriſt is not in them? *For the World loves her owne. But becauſe I have choſen you out of the World, therefore the world hateth you.*

1 Iohn. 3.

Ioh. 5.19.

2 By our obedience.

Thirdly, if wee love our Saviour, wee muſt ſhew it by our obedience unto his Word, and to his holy Lawes: for ſo ſaith Chriſt, *If yee love mee keepe my Commandements.* Little obedience, little love; no obedience unto Chriſts Will, no love; hearty obedience, hearty love. And therefore ſeeing generally men rebell againſt his Word, and breake his Commandements, though theſe men ſhould ſweare they love Chriſt, yet are they lyers, and the love of Chriſt is not in them. For who can beleeve that a Traitor can love his Prince.

Ioh. 14. 21.

4 By our ſuffering for Chriſt.

Fourthly, if wee love our Saviour, wee cannot endure to heare him blaſphemed, his VVord contemned, or his Sabbath prophaned, but it will grieve us at the very heart, and wee will (to the utmoſt of our power) defend his cauſe, as a loving childe the cauſe of his Father: and a faithfull ſervant the credit of his Maſter. And withall, it will make us bee content to endure ſome tryall and perſecution for his ſake: yea, loſſe of liberty, wealth, riches,

as

as *Job* did, yea, life it ſelfe; who hath ſo loved us, that hee ſhed his bloud for us. Thus much of the affection of the Church towards Chriſt Jeſus. Now wee are to come to the Petitions themſelves.

Shew thou me, O thou whom my ſoule loveth, where thou feedeſt, &c.

THe Church here, as in many other places of the ſacred Scriptures, compares Chriſt Jeſus to a good and a faithfull ſhepheard, as the Prophet *Eſay* deſcribes him, *Hee will gather together his Lambes.* And againe, *Behold, I will require my flock of the ſhepheards, and I my ſelfe will feede my ſheepe, and cauſe them to reſt quietly.* This is acknowledged of the Prophet *David*: *The Lord is my Shepheard, therefore I cannot want.* Yea, Chriſt doth thus intitle himſelfe, ſaying, *I am the good Shepheard, &c.*

Eſay 40.

Ezeck. 34.

Pſal. 23. 1.

Ioh. 10. 11

Now

Now the Church of Christ doth put up her request to this great Shepheard and Bishop of his Church, that he would be pleased to tell her where he feedes his sheepe, with the Preaching of the Word, and the use of the Sacraments, that so she may joyne with them, there to bee fed and comforted.

Object. *Quest.* But was not this the true Church that moveth this question? what is then that other Church, or Flock she enquires after?

Answ. *Answ.* Howsoever the Church of God is but one in all the World, yet it hath divers hearts. As the Ocean Sea, though but one, yet it is called by divers names, according to the place where it lyes: Even so the Church of Christ, though but one, yet it hath divers parts, as the holy Spirit distinguisheth of it, writing unto the seaven Churches which are in *Asia.* Now of the whole Church of Christ, some parts of it bee at peace and quiet, free from persecution, when other parts may suffer persecutions and molestations. Now in this

Rev. 4.

place

place, the Church of God in perſecution, and great affliction, deſireth to know of Chriſt, *where hee feedes his Sheepe*: That is, where the Church is at reſt and peace, where the Word is purely Preached, the Sacraments duely adminiſtred, and Diſcipline duely performed, that ſhee may joyne with them in the ſervice of Almighty God.

From this requeſt and earneſt ſuite of the Church unto Chriſt, to know where hee doth feede his ſheepe, wee may learne that it is a true note of a ſheepe of Chriſt Jeſus, to hunger and thirſt after the Word of God, to enquire where *Chriſt* feedes his flocke, where the Word is truely and faithfully Preached, and the holy Sacraments truely adminiſtred. And this doth our Saviour himſelfe obſerve to bee the eare-marke of his Sheepe: *My ſheepe heare my voice, and I know them, and they follow me; but the voice of a ſtranger will they not heare.* This affection was in godly *David*, *Oh Lord, how amiable are thy Tabernacles? How*

Doct. 2. The true note of a Sheepe of Chriſt, to hunger & thirſt after the Word of God.

Ioh. 10. 2 a

How doth my soule long after thy Altars! O when shall I come and appeare before the Lord in Sion? And this duty is imposed upon every Christian, for to have an earnest affection unto the Word of God. As when a man is hungry, the veines sucking moysture in the bottome of the stomacke, hee feeles a paine, that makes him desire meate: Even so our soules, voyd of grace, and nourishment unto eternall life, should hunger and thirst after Christ, and his Righteousnesse, after his VVord, which is the true spirituall foode of our soules. And till a man bee hungry, hee longs not for meate, he desires not food: So till wee see our wants, wee never seeke to have our silly soules fed with the VVord of God. Now in that so few desire the VVord of God, and so few esteeme of it, it shewes that very few doe feele their want of foode, very few can discerne their misery and wretched estate; but most men run on in sin, joy themselves in their evill waies, and never say, *Alas, what have I done?*

Ioh. 6. 26

Per. 2. 2

We

Wee must desire the sincere milke of the Word, as the Infant the Mothers breast. *And as the Hart doth the Rivers of water, Ps.* 42. And as the Church doth here, *Shew thou mee where thou feedest thy Flocke.* Wee should doe as the earth doth in time of drought; shee opens her mouth, begging and gaping untill the Lord send Raine. The Begger never beggs hard, till hee feeles his owne want, and then hee will spare no time, no labour, nor words: So untill wee see our owne wants, wee will never seeke for the spirituall foode of our soules. But they be blessed which *Hunger and thirst after Righteousnesse: Matth.* 5. 6. though we thinke wee be happy when wee feele no want: As it is a common thing to say, I never doubted of my salvation, I would bee loath my conscience should so trouble mee, &c. But certainely it is the beginning of Grace, to finde our selves to want grace. Those that doe eate meate upon a full stomacke, it doth them least good: So they which are full, and feele not the want of the

VVord,

Word, it doth them little good.

Reason 1 And the Reason is, that if we doe not hunger and thirst after the holy Word of God, wee can never enjoy the variety of all those good things which are treasured up in the Word, to make us truely happy; forasmuch as all good things which wee have, and doe enjoy in this present life, they are appendances to the Word, by which Word, and by Prayer, they are sanctified unto us. Now it is got and obtained no other way, but by thirsting after it: As the blessed Virgin saith in her Song, *Luk.* 1. 15. *He filleth the hungry with good things, and the rich hee hath sent empty away.* Which may serve to comfort the distressed Children of God, which shewes their thirsting affection, by their great labour and travaile, to heare the Word Preached, though they meete with mocking and scoffing for it, by such as are farre from thirsting after it of themselves.

Secondly, if wee should not eagerly seeke after the Word of God,

we

we ſhould never know how much wee are beholding unto the Lord for the manifold graces and bleſſings, which we receive every day from our moſt mercifull God thereby. For ſo ſaith *Salomon, The perſon that is full, deſpiſeth the Honey Combe; but unto the hungry ſoule every bitter thing is ſweet*, So that when we ſhall ſee our ſpirituall poucrty without the Word, that wee ſhould even faint and ſtarve, and conſume away, it will then make us prize the excellency of that benefit wee enjoy, when we have the ſame truely and ſincerely Preached and taught amongſt us. Pro. 27. 7

Vſe 1. Seeing this longing deſire after Chriſt and his Word, is the badge and the brand of the Sheepe of Chriſt, of the true Church and Children of God: This Doctrine then maketh a plaine diſtinction betwixt the Sheepe of Chriſt, and the ſtinking Goates of Sathan. The ſheepe of Chriſt long after their Shepheard, deſire to be inſtructed by him: hunger after the true Word Preached and taught; wiſh

wish for the Sabbath, *Enquire where Christ doth feede his sheepe*, in the green pastures of his Word and Sacraments: but the Goates of Sathan loath the Word, and the Preaching of it; *they tread downe the pastures of the sheepe, &c.* Yea, they are weary of it, they will not goe to the doore to heare, *Malac.* 2. 13. they can bee content as well to want it, as to have it: so as hereby wee may judge our owne estates, whether wee be the true sheepe of Christ, or the stinking goates of Sathan; the children of God, or the limbes of the Divell. Dost thou love the Word of God more than thine appointed foode? Tell me, dost thou desire to be taught in the Word? Enquirest thou where Christ doth feede his sheepe with good pasture? And dost thou delight in the Word? *Iohn* 10. 27. These are the markes of Christs sheepe, and may minister comfort unto thy soule, that thou art one of those that belong unto his Fold. But if on the contrary part, thou loath and abhorre the Word of GOD, and hast no

Ezek. 34.

desire

deſire at all to tread in Gods Houſe, but ſpendeſt the Sabbath irreligiouſly, vainely; and prophanely, at the Dice, at Cards, Bowles or Tables: Oh deceive not thine owne ſoule. It is a ſigne thou art none of Chriſts Sheepe, but one of the ſtinking goates of Sathan; *And there will come a day of ſeparation, when Chriſt Ieſus, the great ſhepheard, will divide the ſheepe from amongſt the Goats; when hee ſhall ſet the Sheepe on the right hand, and the goates on the left.*

This ſame Doctrine doth ſerve to reprove three ſorts of men.

Firſt, Atheiſts, that thinke it loſt labour to be religious, and that there is no good got by hearing Sermons, and leading of a godly life. Oh it hath ever bin the curſed thought of a mans heart to thinke ſo, as was uſed in the time of the Prophet *Malachy*: *It is loſt labour to ſerve the Lord, and what good commeth there by ſerving of God?* Oh then let ſuch be warn'd betimes, that if they looke to have any comfort in death, and after death, that now they labour to

be approved for the sheepe of Christ.

1. Papists: Secondly, the Papists, which keepe poore men in miserable ignorance and blindnesse: And all others which seeke by all meanes possible to hinder Christ sheepe from endeavouring to be taught, which otherwise would enquire, *where Christ feedeth his sheepe*, where the Word is truely Preached and taught, and the Sacraments duely administred. These are like the Scribes and Pharisees, *who shut up the Kingdome of Heaven; that will not enter themselves, nor suffer those that would.* Whereas the Scriptures doe require of all men *the spirit of discerning*, Ephes. 5.15. *Try the spirits, whether they bee of God*; that so they may allow of those things that are good, and bee without offence till the day of Christ: otherwise if they follow their false teachers, they are sure to perish, *For where the blinde leade the blinde, they both fall into the pit of destruction.* Mat. 15.14

3. For all protestants. Then thirdly, all carnall and secure worldlings, who, although they doe enquire where they may buy a good bar-

bargaine, or to get a good purchaſe, and labour for that, yet never enquire *where Chriſt feedes his ſheepe.* Oh, it is a wonder to ſee how men doe covet pleaſures, profits, and preferments: Theſe they ſeeke for with might and maine. Surely by this they declare to the whole world, that they are none of Chriſts ſheepe: For if they were *they would heare his voyce, and follow him,* Iohn 10. 27.

Seeing the true Church of God doth here ſeeke unto Chriſt Jeſus for to bee taught and directed, we learne that it is the duty of the true Church of God, to acknowledge Chriſt Jeſus alone for their great Paſtor and ſhepheard, the onely head and chiefe Biſhop of his Church, and therefore to be ruled by him, and his Word alone, to be content to bee led and governed by this great Paſtour and Shepheard of the Church, *Iohn* 10. 28. *I am the true ſhepheard, and doe know my ſheep, and am knowne of mine. This is acknowledged by* Peter *in the behalfe of all the Diſciples; Maſter, to whom ſhall wee goe?*

Doct. 3. The Church of God doth acknowledge Ieſus Chriſt for her chiefe ſhepherd.

Thou haſt the words of eternall life, and
Eph. 2. 22 *Chriſt hath promiſed to be preſent with*
Col. 2. 19 *his Church, even to the end of the world.*
And againe he ſaith, *that where two or*
Mat. 28. *three are gathered together in my name,*
I will be in the midſt amongſt them.

Reaſ. 1. And the reaſon to bee marked and well conſidered, which ſerves likewiſe for the confirmation of this point of Doctrine unto us, is becauſe the worke of ſalvation is wholly and onely wrought by him, and no part thereof is reſerved to any Creature; as the Apoſtle witneſſes, when he ſaith, *That amongſt men there is no other name given under Heaven, whereby we may be ſaved, but onely by Ieſus Chriſt.* And
Heb. 1. likewiſe St. *Paul* ſaith, *that hee is able perfectly to ſave them that come unto God by him.*

Vſe 1. This condemnes the Church of *Rome*, as no true Church of God. Firſt, becauſe they will not content themſelves with our Saviour Chriſt, to bee their great Paſtor and generall ſhepheard, but they have ſet up the Pope as his Vicar, and matched him, yea, preferred

ferred him before Jesus Christ. Nay they will not bee content with that pasture which Christ alloweth for his sheep; the green pastures of the Sacred Word, and cleare streames of his blessed Gospell; but they will feede upon the filthy trash, and filthy drugges of their owne devising: the fond and foolish devices, inventions and traditions of men, of their Popes and Cardinals: So as they declare to the World they are no sheepe of Christ, *In that they will not heare his voyce, and follow him*: Nor be content with the foode he hath prepared for them, but feede upon the filthy and foule puddles of mans traditions. Joh. 10.17

This may serve to admonish all the faithfull Ministers of Jesus Christ, which stand in his stead: that they teach nothing but the truth of God, wholsome Doctrine, not their owne devices and dreames, to please their Auditors eares, but not profit their soules. So on the contrary part, you that are the hearers, must content your selves with the pastures of Gods Word, *Vse* 2.

the plaine and pure Preaching of the Word of God, and not to be carried away to liſten after ſtrange ſhepheards, that teach erroneous Doctrine that may corrupt; or the devices of man, which may tickle the eare, and not worke grace in the heart. And ſuch are the wicked Doctrines of the Church of *Rome*, which will putrifie and poyſon mens ſoules, than edifie them; as their Doctrine of Merits, invocation of Saints, and praying for the dead, and a thouſand the like. The which, becauſe they have no footing in Gods Word, are here condemned, as no wholſome paſture for Gods ſheepe to feede upon. And thus much for the Churches firſt requeſt. The ſecond followeth.

And where thou cauſeſt them to lye downe at noone.

FOR the better underſtanding of theſe words, wee muſt know how that it was the manner of the ſheepheards in thoſe hot Countries to drive their ſheepe to the paſture in the morning;

ning, and after, when the Sunne waxed hot, to drive them to the water, and at noone to carry them to some shadow, where they might rest in the heate of the day, least they should be annoynted with the scorching heate & beames of the Sun.

So here the Church of God, and the spouse of Christ, compares Christ Jesus to a faithfull and true shepheard, and intreates him to tell her where he doth feede his flocke: that is, his faithfull people to finde shelter and comfort in the heate of persecution, when the Sun is hotteſt at noone-day: that is, in the greateſt and hotteſt persecution of the Church of God, in the most dangerous and troublesome tryalls, and times of great extreamity, as it was in Queene *Marses* dayes, which is here meant by noone-day, when the Sun is most hot and scorching, according to that of our Saviour, speaking of one sort of evill hearers: *And when the Sun was up, they were parched, and for lacke of rooting it withered away.*

From whence wee observe a two-fold instruction.

1. That the Church of God sometimes is in the very heate of persecution

2. That Christ the good shepheard, even then for akes not his but at Noon-day, even in the extremity of the same, provides a shadow and place of comfort and refreshing for all those who are his sheepe.

Doct. 2. The Church of God sometimes is in the very heate of perseeution.

First, wee are to be taught here, that it is the Will of the Almighty, that his Church sometimes should bee tryed. And it is his Will, that sometimes his owne people should undergoe persecutions, Accotding to the rule of the Apostle Saint *Paul*, *Whosoever will live godly in Christ Iesus, must suffer persecution* This is expresly taught by the Prophet *David*, *Great are the troubles of the righteous, but the Lord delivereth them out of all.*

2 Tim. 3. 12

Psal. 54. 19

This was the condition of the Israelites in Ægypt, who remained a long time in cruell bondage under *Pharaoh*.

Exo. 1. 12

And in Queene *Hesters* time, how were the children of God in the heate

Hest. 2. 25

of perſecution? This was the ſtate of the whole Church of the Hebrewes deſcribed thus: *That ſome were racked, and would not be delivered, that they might receive a better reſurrection: and others have been tryed by mockings, and ſcourgings; yea, moreover, by bloud and imprisonment. They were ſtoned, they were hewne aſunder, they were burned, ſlaine with the ſword, wandring up and downe in ſheepe-skins, and in goate-skinnes, being deſtitute, afflicted, and tormented; whom the world was not worthy of, &c.* This wee might further conſider in the example of *Paul*, *Iob*, *Ioſeph*, *David*, *Ieremiah*, and the like, whoſe lives are as a plentifull Store-houſe to teſtifie this truth; that the people of GOD doe many times endure terrible afflictions, and divers and ſundry tryalls. And this have wee had experience of in this Land: as in the dayes of Queene *Mary*, when the Sunne did parch, and that the fire of perſecution was great, to the waſting of the bodies of many learned Divines, and deare children of God: So

Heb 11.25

By *Latimer*

Bishop *Ridley.* B. *Cranmer.* M. *Bradford.*

So that if wee hope to live with Christ in the Church triumphant, we must first dye with him here in the Church militant. For none shall reigne with Christ there, that have not suffered with him in this world: nor none shall have their teares wiped from them in the Kingdome of Heaven, that have not first shed them on the earth. Thus having seene the Doctrine, that is, the state and condition of Gods Church here upon earth, to undergoe sometimes many and grievous afflictions. Now let us see the Reasons, that so the Doctrine may leave the greater impression in every one of our mindes, and in our affections.

Reas. 1. In regard of Gods enemies themselves, which know not the Father, nor his Son Christ Jesus; they have nothing to stop their cruell rage and divelish malice, as our Saviour witnesseth, when he saith, *They shall excommunicate you: yea, the time shall come, that whosoever killeth you, will thinke that he doth God service: And these things will they doe, because they have not*

knowne

know the Father, nor yet me : So that it is no marvaile though the enemies of Gods Church doe ſtrive againſt the faithfull ſervants of God, being ſtirred up thereunto by the inſtigation of Sathan, ſeeing that they know not God, nor Jeſus Chriſt, but have their eyes blinded by Sathan, the Prince of the world, and the pleaſures of this life. Ioh. 15. 1

The Lord ſuffereth his children many times to undergoe ſome ſharpe and bitter tryalls of affliction, and to ſuffer even the ſcorching heate of Perſecution, to make knowne the patience, vertue, and graces of his children ; as St. *Paul* ſaith, *It is neceſſary that afflictions ſhould come, that the elect may bee manifeſted who they be.* As it is impoſſible to know the valour of the Souldier, if he lye alwaies in the Garriſon, and never come into the field : ſo it is unpoſſible for to know the patience, obedience, and love of Gods children till tryall come. And therefore God would have *Abraham* tempted, to make his faith knowne. So *Iobs* patience, *Davids* piety, and *Pauls* courage, *Reaſ.* 1.

rage, &c. The earth which is not tilled and Plowed up, will yeeld nothing but bryers and thornes. And Vines will waxe wilde, if they bee not pruned and cut. Even so the unruly affections of our hearts, as so many noysome weedes, would quickly over-runne the whole man, if the Lord by sanctified afflictions should not manure us. *It is good therefore (said* Ieremy *) for a man to beare the yoake in his youth.* And in another place the same Prophet saith, *Moab hath kept his sent, because he was not powred from vessel, but hath been at rest ever since his youth.* There are besides these, divers other Reasons, wherefore the Lord doth thus exercise his deare children in this life with many crosses and afflictions: as to humble them for sinnes past, and to prevent sinne in them for the time to come. Because when we shall perceive that the onely weapon whereby Sathan woundeth our soules, is sinne, it would make us repent of sinnes that are past, and be wary of sinnes for the time to come: and likewise to humble the

Lam. 3. 27

Ier. 48. 11

pride

pride of our hearts: for knowledge puffeth up, and in whatsoever things we goe before our brethren, naturally we waxe proud of the same. Now the Lord Almighty by these afflictions, like a skilfull Physitian, lets out the superfluous humours of pride and vaine-glory, then we shall perceive what we are by nature.

Well, let us then make some use of this same Doctrine to our selves. Wee have had a long Morning, and yet wee are in peace and rest: but it will not alwaies be morning, the Sun will arise, and it will bee Noone-day; the Lord will have a time of tryall. It is the Lords usuall dealing, after a long time of peace, to bring some tryalls, that the Elect and true Christians may be truely discerned. Of all things in the world, the Lord cannot endure that his sacred and glorious Gospell should bee contemned and despised, as it is at this day amongst us. Oh then, seeing we must even looke for a tryall, let us prepare and furnish our selves with all needfull vertues, with patience, with courage, and

Use 1.

and zeale, &c. Alas, any thing will ſerve the turne now to be a Chriſtian, a ſmall matter: but if in the time of triall we ſhrinke, or elſe yeeld unto the enemy, then we ſhall ſhew that we are but hypocrites and cowards. Oh then let us bee good ſouldiers now in the time of our peace, provide and ſharpen our weapons againſt the time of War. Let us reckon what it will coſt us to bee the ſheepe of Chriſt, loſſe of lands, livings, liberty, country, yea life it ſelfe; yea to reſolve by the helpe of God never to bee aſhamed of the Goſpell of Jeſus Chriſt, let perſecution come never ſo fierce or hot upon us.

Vſe 2. Secondly, wee learne hereby not to promiſe to our ſelves worldly peace and proſperity, while wee continue here. For this life is the time of a Chriſtian mans warfare; neither muſt we looke to finde Heaven upon Earth: for if we will be Chriſts Diſciples, we muſt take up his Croſſe and follow him; we muſt not dreame of a victory before wee fight. For it is the lot of the Godly to ſuffer perſecution: yet this may be the com-

comfort and ſtay of a Chriſtian ſoule in the middle of them all, that the Lord will diſpoſe of them ſo, as that they ſhall worke to the beſt to them that love God, and never depart from us, but ſhall leave a bleſſing behind them, ſo that we ſhall be ſure of this, that wee ſhall gaine more in the Spirit, then wee can loſe in the fleſh.

Thirdly, ſeeing it is the will of God, that his owne true Church and faithfull children ſhall be tryed, and undergoe the heate of perſecution, let us here learne to be wiſe and circumſpect, neither to thinke that we are out of Gods favour if wee be tryed, or to thinke the worſe of the Goſpell of Chriſt, becauſe the croſſe and tryall goes without it. We are ready to thinke that the Lord loves us not, or that the Goſpell, the which we profeſſe, is not good, or Orthodox-all, becauſe wee ſee it ſcandalized by them of *Rome*. VVell, it is that which God will have. It is the condition of our Saviour Chriſt before us; and unleſſe we looke the ſervant ſhould be greater then the Maſter, it muſt be our lots. *Vſe 3.*

Then

Doct. 4. Christ leaves not his Church in the heat of persecution, but provides comfort for them.

Then secondly, wee learne from hence, that though it may bee sometimes Noone-day with the Church of God, hot and bloudy persecution, yet Christ hath ever a shelter and a shadow for his choſen people; hee hath for them a place of shelter, shadow, and comfort: hee is ever present with his Church and people in the hotteſt time of persecutions and afflictions to comfort them, to refresh them, to ease them of their misery, to deliver them, This the Lord expresseth; *For a little time have I forsaken thee, but with great compassion will I gather thee; for a moment in mine anger I hid my face from thee for a little season, but with everlasting mercy have I had compassion on thee.* Esay 54 7, 8. This doth the Prophet *David* make manifeſt, that notwithstanding the rage and malice of Gods enemies, *Hee that dwelleth in heaven shall laugh them to scorne, the Lord shall have them in derision.* Psal. 2. This comfort is excellently set forth by the Prophet. *But now thus saith the Lord that created thee, O* Jacob, *and he that formed thee, O* Israel, Esay 43. 1, 2.

feare

feare not, for I have redeemed thee : I have called thee by thy name, thou art mine: when thou passest through the waters, I will be with thee, and through the floods, that they shall not over-flow thee : when thou walkest through the very fire, thou shalt not be burnt neither shall the flame kindle upon thee, for I am the Lord God. What a mischiefe had *Herod* invented against the *Messiah*; so privately, as that hee disclosed the secret of his heart unto none, but pretended to the Wise men, that his intent was to worship him; yet the Lord did bring his device to nought, and *Ioseph* and *Mary*, with the Childe *Iesus* was delivered. *Peter* being cast into Prison, should even the next day have beene executed, yet through the Prayers of the Church was delivered. This same Doctrine is further cleared by the examples of *Ioseph*, *Iob*, the Church in *Egypt*, *Daniel*, the 3 children, *Sidrach*, *Misach*, and *Abednego*, who for a time endured shame and reproach of the crosse; yet afterward the Lord returned unto them when the

Mat. 2. 13

Act. 12. 16

Gen. 11. 14
Exo. 21. 1
Dan. 6. 23
Dan. 3

time of refreshing came. So that howsoever Gods children may bee under the heate of persecution for a time, it shall be but for a time, he will not leave them destitute of helpe for ever, but will in the end deliver them.

Reas. 1. The reasons serving to confirme this Doctrine are manifest: First, consider the Titles by which God is called a Father. to shew the care that he taketh over his Church, as his children, to provide for them, and to governe them. For what Father will not save his childe, if possible he can, from fire, or water, or some other imminent danger? Rom. 6. 4 Ioh. 10. 1. Mat. 7. 11. *Now then, if wee that are evill, know not how to helpe our Children, how much more shall our heavenly Father, that knoweth all things give good things unto his children?* Againe, Christ is called a Shepheard, as the Church doth confesse in this place. Now will the shepheard see the sheepe goe astray, and not bring them into the right way againe, or suffer the Wolfe to devoure the sheepe, and not rescue them? And what shall we thinke, that Christ the true

true shepheard of his Church will be more careleſſe of his flocke, whom he hath purchaſed unto himſelfe with no leſſe price then with his owne heart-bloud, than an earthly man is of his ſheepe. Seeing then that Chriſt Jeſus is the King of his Church, and the ſhepheard of his ſheepe, we need not doubt but that he will defend his Church, and ſave his ſheepe, ſo that none ſhall be able to deſtroy them, nor take them out of his hands.

Secondly, our weakneſſe and naturall corruptions are not hidden from the Lord: *He knoweth whereof we be made, he remembreth that wee are but duſt*: And therefore ſaith the Apoſtle, *God is faithfull, that he will not ſuffer us to be tempted above that we are able, but will even give the iſſue with the temptation, that we ſhall be able to beare it.* So then whether wee conſider the Office of Chriſt, as a ſhepheard, to keepe his Church, or the mercy of Chriſt, that is, ever ready to cover the wants of his ſervants, making their affections to be but momentary; in theſe two reſpects

we may safely gather, that the Lord will never forsake his children, nor leave them in their dangers, but provide for them both shelter and comfort, when they shall finde the heat of afflictions to shine hottest upon them.

Vse 1. The use serves to direct us to whom wee should goe in the time of trouble and great distresse: for if Christ be our shepheard, we are to fly to him; he is a faithfull preserver of them that trust in him. Shall we goe to Saints and Angels? Esa 63. 16 *Doubtlesse* Abraham *is ignorant of us, and* Israel *knoweth us not*: What then, shall we trust in our Chariots, or in our Ps. 37. 17 horses? *Doubtlesse a horse is counted but a vaine thing to save a man.* Surely, wee cannot honour him more, then when we depend on him, and rest upon his mercy. Thus *David* behaved himselfe in all his extreamities, flying unto Ps. 91. 2, 3 God as a sure refuge, *I will say unto the Lord, O my hope, and my fortresse, he is my God in him will I trust. He wil deliver me from the snare of the Hunter, & from the noysome pestilence*: His eares are alwaies open to the cryes of his Chridren,

Children, he putteth their teares into his bottle. So long therefore as wee have a voyce to call upon God, or a heart to sigh and groane unto him, wee have comfort and assurance to be delivered, and that he will not leave us nor forsake us in danger.

Here is matter of endlesse comfort unto the Church and Children of God, that wee know that the Lord Jesus Christ promiseth thee, he will provide a place of comfort and refreshing, a shadow even at Noon-day, in the heate of bloudy persecution. Many indeede are our infirmities, feares, cares, sorrowes, and troubles, yet in the middest of them all, the childe of God may say with the Prophet, *Why art thou cast down (O my soule) and why art thou so disquieted within me? Oh waite on God, for I will give him thanks, he is my present helpe, and my God,* Psal. 42. 5. O then let us bee constant, let us comfort our selves in Christ Jesus, let us not for feare deny Christ, and his Gospell; for Christ will bee a shelter unto us, to refresh us, and deliver us. *Vse 2.*

Vse 3. This sheweth the most woefull and desperate estate of all wicked and ungodly men, who being out of Gods favour, not beleeving in Christ, nor repenting of their sinnes in time of persecution, when the Sun waxeth hot: Alas, they shall not know where to hide their heads, for they shall find no shelter, nor comfort, nor place of refuge. For Christ is a shelter onely to them that beleeve in him, and obey him. And therefore thou which art a wicked man, an impenitent sinner, a profane person, alas, what wilt thou doe? and which way wilt thou turne thee in the time of trouble and calamity? when the Sun waxeth hot, in the heate of persecution and scorching tryall? Whither then wilt thou runne for shelter? Alas, thou shalt then be as a mad beast, which in the heate of the day runs up and downe, and findeth no covert. So shall all wicked and impenitent sinners have no place of succour, but lye open to all Gods judgements, to bee scorched, yea, even consumed with the fire of Gods displeasure;

when

when the righteous, those which are in Christ Jesus, shall find shelter.

Now followeth the Reason which she useth to move the Lord Christ Jesus to grant her request and Petition: taken from the great perill and danger she was like to fall into: namely, lest being left without his direction and comfort, she be constrained to *turne aside to the flockes of thy companions*: that is to say, to leave the true Church, and worship of God, and joyne with the false Church to commit Idolatry, called here *the flockes of thy companions*: Not for that they are either Christs companions, or the companions of his Church and people; but because they account themselves so, yea, they imagine and call themselves Christs companions. And if this thing should come to passe through want of Christs assurance to direct and comfort her in persecution, then it shall not be for his honour, nor her good. This is the substance of her reason.

The *Churches* reason of her Request.

Hence we are taught that it is altogether impossible for men and women

Doct. 5. It is altogether im-

impossible for men to hold out in time of tryall, that are not assisted by God.

ever to stand in the brunt of persecution unlesse they bee taught of God, and comforted by his Spirit. And hence is it that the Prophet *David*, a man after Gods owne heart, and endued with a singular portion of Gods Spirit, doth earnestly crave at Gods hand, the enlightning of his holy Spirit, and desireth to be taught of him: *Open mine eyes, that I may see the wondrous things of thy Law.* And againe, *Teach me thy Statutes.* And againe. *Make mee to understand the way of thy precepts &c.* Yea, Christ tells the *Iewes* which murmured against him, because hee said, *That no man could come unto him, unlesse his father drew him, that all the elect are taught of God.* And this made *Paul* to pray for the *Ephesians, that God would give them the spirit of wisedome, and to enlighten their minds, that they might know what is the hope of their calling, and what the riches are of his glorious inheritance.* A notable direction unto all sorts of men, how to behave themselves when they shall come into the house of God; namely, not to rest on a-

Pſ. 119 8. ℣. 27. 34. Ioh. 6. 45. Ephes. 1.

ny

ny naturall gift whatsoever it be, wisedome, learning, wit, memory, &c. *For the wisedome of the flesh is at enmity with God*: But to goe out of our selves, and to seeke the Lord in humility, and denyall of our selves; and then the Lord will give us a discerning spirit, that we shall not be deceived. *If any man* (saith Christ) *will doe my fathers Will, he shall know of the Doctrine, whether it be of God.* And againe, Christ promiseth his Disciples, being now to leave them, and to goe to his Father, that *the Spirit of Truth, shall leade them into all truth.* Rom. 8. 1 Cor. 1. 21. Ioh. 7. 17.

And the Reasons are:

First, we are all blind, and by nature can hardly see into the Truth, unlesse Christ direct us by his Spirit; for so saith *Salomon*, *The waies that seeme right unto us, the issues thereof are the waies of death.* It is a part of our misery, *that wee are turned every one to his owne way.* *Reas.* 1. Pro. 14. 12. Esay 53. 6.

Secondly, when we know it: Alas, we are of our selves so weake, and flesh and bloud will bee so unwilling to suffer for Christs sake, that unlesse the Lord

Lord doe assist us, we shall not be able to undergoe the least temptation that shall be laid upon us.

3. And lastly, the enemies of Gods Truth are in their generation so wise, and so subtile, comming unto us in *sheepes cloathing* to deceive us, that of our selves we shall easily be drawne away to beleeve lyes. In all these respects we may safely conclude, that it is impossible for us to hold out in the day of tryall, unlesse wee be assisted by the Lords holy Spirit.

Vse 1. This sheweth, that if tryall doe come, and persecution shall arise for Christs sake, and the Gospells sake, alas, most men would yeeld to Popery, Idolatry, Superstition, *to the flockes of his companions*, to the Church of *Rome*, to flat Idolatry. For alas, they know not the Truth; *They are not taught of God*: they be blind and ignorant, and will easily beleeve and embrace any Religion.

Vse 2. This must stir up every true Christian man and woman, to pray to Christ, as the Church doth here, that hee would teach us by his Spirit, that he would open

open our eyes, that wee may see the truth, and that he would give us hearts to beleeve it, to love it, and to live and dye in it: that hee would give us the Spirit of discerning, *To try the Spirits whether they be of God*, that so we may discerne the Truth from falsehood. Yea wee must so labour to be fast grounded in the truth, that no wind nor weather may remove us, that wee bee sure to lay a good foundation, that we doe dig deepe into our owne hearts, and build on the Rock Christ Jesus. Though the Papists say, they be the true Church, and the *Companions of Christ*, yet be they the Synagogue of Sathan: The maine points of their Religion being cleane contrary unto the Word of God; as are their Doctrine of Merits, Invocation of Saints, worshipping of Images, praying for the dead, sacrifice of the Masse, that so we may for ever stand out against the Doctrine of the Church of *Rome*: yea, let us intreate the Lord that hee would never suffer it to get head againe in this Land: notwithstanding wee have deserved as great a judge-

1 Ioh. 1. 4. Mat. 7. 16

judgement, but especially that he keepe us, that we never joyne with them in that bloudy Religion.

Vse 3. It condemnes all those who are ready, either for feare of persecution, or by blindnesse and ignorance to embrace any Religion, or joyne with any Church; who, to keepe their livings, hold their lands, to enjoy their honours and pleasures, would turne as doth the winde, and embrace any Religion: joyne with Papist, Jew, Turk, yea, the Divell himself for benefit sake. Oh, the true Church of Christ feare themselves and their weakenesse, that they should be drawne away, and seduced to embrace a false Religion: and therefore they doubting the worst, and fearing the corruption that is in their owne hearts, pray unto Christ, that they may not bee left unto themselves, but that they may finde strength from him to withstand them.

CANT.

CANT. 1. *Verse* 7.

WEe have heard before of the earneſt requeſt and Petition of the Church unto Chriſt, that hee would in mercy ſhew them where hee *feedes his flocke*, and where he prouideth comfort for them in time of trouble. Here is the moſt kind, loving, and gracious anſwer of Chriſt Jeſus unto the requeſt of the Churches; in the which note three things:

Parts of the Text.

1 His exceeding love and kindneſſe, in that he calls her, *The faireſt among women.*

2 His gentle reproofe of her, *if thou know not*, quoth he: This is very ſtrange, that thou which art the true Church, ſhouldeſt not know where Chriſt feeds his ſheepe.

3 His direct anſwer to her requeſts, wherein hee doth anſwer her to the full: If thou wouldeſt know where I feede my ſheepe, that ſo thou mighteſt feede with them, and finde conſolation unto thy ſoule, *then thou muſt goe in the*

ſteps

steps of thy flock: That is, thou must embrace the Faith, Religion, the worship and service of God, the which my antient Church from the beginning have embraced; the faith, religion, the worship and service of God, which my antient servants, *Abraham*, *Isaac*, and *Iacob* have done, and tread in their steps. Secondly, thou must place thy Tents where the shepheards have done, the Patriarkes, Prophets, and Apostles of Christ, their Doctrine taught before. This is the summe and substance of Christs answer unto his Church.

First, observe here, how Christ describes his true Church and Spouse: giveth her a most kind and loving name, expressing his kind and sigular love unto her, *O thou the fairest amongst women!*

Object. *Quest.* But this may seeme strange, for the Church confessed before, that she was blacke and Sun-burnt, deformed, &c. How then can Christ call her *Fairest amongst women?*

Answ. *Answ.* The Church, and every true beleever are blacke and deformed in them-

themselves, vile and uncleane by nature, and they cannot see no beauty in themselves, but are blemished, yea, and stained with sins originall and actuall: But as they are sanctified by his Spirit, washed in his bloud, and cloathed in his Righteousnesse, they be faire and beautifull in the sight of God, because *Christ hath washed them from all their sins in his bloud*, and covered them with the pure robes of his owne Righteousnesse.

Doct. 6. Christ esteemes of his Church as if they had no sin.

Here marke the endlesse love of Christ Jesus unto his poore Church and people, that esteemes so highly of them, as if they had no spot of sinne and uncleanenesse, though they in themselves be blacke, deformed, and polluted; yet all those who doe truely repent, embrace Jesus Christ, and beleeve in him, that are washed from their sins, sanctified by his Spirit, and obey his Will, all these are faire, yea, most beautifull in his eyes. This is confessed by wicked *Balaam*, when hee saw no policy nor device could take any place against the Church of God. Hereunto commeth the

Num. 23. 21.

Num. 24. 5

the Title and commendations given unto the Church so often in this most excellent Booke of the *Canticles*, *Shee is the Roe of the Field, the Lilley of the Valley, the faireſt amongſt Women, an Orchard of Pomegranates, a Fountaine of Gardens, a Well of ſpringing waters, the Spouſe & Siſter of Chriſt, the beauty of the Earth the glory of the World, a Lilly among Thornes, &c.* Theſe and the like examples, ſerve to confirme the everlaſting truth of this Doctrine unto us, how deare and precious the Church is in Chriſts ſight, that of all ſocieties and aſſemblies of men in the World, none are more excellent and worthy, none more amiable and lovely, none more beautifull and precious, than the *Church of God, the Spouſe of Chriſt.*

Reaſ. 1. And the reaſon of the Doctrine is apparant: man was firſt caſt out of Paradiſe for ſinne, neither is there any thing that doth hinder his returne, but onely ſin; for it is ſin that makes us execrable to the Lord, and doth hinder all good things from us. For ſo long as ſinne remaines, it is a weighty burthen to

preſſe

preſſe downe a ſinner into hell, and the wages of it is eternall death. Therefore if ſin be pardoned, as it is from all the Elect, what ſhall hinder their happineſſe? God hath againſt them no matter of diſpleaſure, the obedience of Jeſus Chriſt being imputed unto them, Heaven cannot bee denyed unto them, but they muſt needs be ſaved.

Secondly, Chriſt Jeſus doth eſteeme highly of his Church; and the Church is moſt excellent in her ſelfe, becauſe in it alone ſalvation is to bee found, and no where elſe. When the Lord brought the great and generall deluge over the face of the whole earth, what place was there left more excellent than the Arke, in the which *Noah* and his family were ſaved, and out of the which the whole World beſides periſhed? What was the Arke but a Type and figure of Chriſts Church, wherein ſalvation is to bee found, and out of which is no ſalvation to bee looked for? ſeeing therefore that remiſſion of ſinnes is proper onely to Chriſts Church, and that therein is ſalvation Revel. 2.

and eternall life to bee found, we may safely therefore conclude, that the estate of Christs Church, and every member thereof, is most excellent and blessed.

Vse 1. The use of this Doctrine is excellent as the nature of the Church is. First then, seeing that Christ will passe by the sinnes of his children, and judge them faire, without any spot or blemish of sinne, if they doe truely repent, and embrace him and his righteousnesse by faith: here is matter of endlesse comfort to every poore child of God. Dost thou repent of thy sinnes, and art truely humbled for them? Dost thou embrace Christ Jesus for the pardon of them? Hath God sanctified thy heart by his Spirit, so as thou hatest every wicked way, and desire and endeavour to obey Gods Will in all his Commandements? Well then, comfort thy selfe, and cheere up thine owne soule; Christ Jesus will cover all thy sinnes, they shall never be laid to thy charge, but he will wrap thee in his owne righteousnesse, whereby thou shalt appeare faire and beau-

beautifull in his ſight. Indeede many a poore Childe of God looking on their owne infirmities and manifold corruptions, ſee themſelves to bee blacke indeed, deformed and ſtained with ſin; it grieveth them that they doe hang downe their heads, and goe drooping all their dayes, ſtriving and ſtrugling with their rebellious hearts, and vile corruptions, and thinking that Chriſt Jeſus cares not for them, cannot love them, being ſo defiled with ſin. But I ſay againe, be not diſcouraged; for if thou doſt repent of them, beleeve in Chriſt, hate thy ſins, and prayeſt often to God, to give thee power to withſtand them, uſing all godly meanes to withſtand them, Chriſt Jeſus will cover them, and paſſe by them all, as he did deale with *David, Peter, &c.* Oh then how carefully ought all men daily to endeavour themſelves to bee the members of this Society, that ſo they may have a part in all theſe excellent prerogatives, and then howſoever the World eſteeme them, counting them miſerable, grinding at them with their teeth, and

nodding at them with their heads, and every way contumeliously reproaching them, yet are they deare and precious in the sight of Christ, who hath redeemed them with the ransome of his own bloud.

Vse 2. Let us learne by Christs example here, that if wee see any good thing in the child of God, to commend it, and to embrace it: and if wee see any blemish or infirmity, that we winke at it, and cover the same with the cloak of love; and not as the manner of wicked and ungodly men; who though they see many good gifts and graces in Gods children, as obedience, faith, patience, and love, passe by them all; and if they shall espy but one blemish, or weakenesse, they blaze it abroad with open mouth, note them with a blacke coale, calling them Puritanes, Hypocrites, and the like; reviling them in most odious manner: like the Horse-fly passing by many flowers and sweet hearbs, lights upon some noysome sore: these are not like unto Christ, but to the Divell. Thus much of the exceeding love and kind-

nesse

neſſe of Chriſt Jeſus to his Church, in that he calls her by his kind appellation, *The faireſt among women.*

Secondly, his gentle reproofe of her, *If thou know not*, quoth he. This ſeemeth ſtrange that thou ſhouldeſt bee ignorant where I doe feede my ſheepe, where my Truth and Goſpell is truely Preached, and ſoundly profeſſed. But if thou know not, I will direct thee, and ſhew thee how thou ſhalt find it out.

Hence we are taught, that the Church of God, and true beleevers may ſometimes be ſo blinded, and left to themſelves, that they ſtand at a ſtagger, and doe hardly know which is true religion, *where Chriſt doth feede his flocke*, where the Word is faithfully preached, and ſoundly profeſſed, for we are all ready to erre by nature. How apt are wee in matters that doe concerne our ſoules, to be miſtaken, through our careleſneſſe in not ſearching of the Truth, and trying of the ſpirits: and alſo by the ſubtile policy of the Divell, who is Gods Ape: and ſo like him in many things, as that it *Doct. 7.*

is hard to discerne his slights and falsehoods: wicked men, false teachers, lying Prophets, set such a face and shew on their errours, and beare them out with such a countenance and authority: and the truth is so neglected, plaine and simple, troden under foot, that it is hard for a man, yea, the true Church of God, sometimes to discerne where Christ feedeth his flock. When as *Elias* was left alone, and *Baals* foure hundred and fifty Prophets, who could almost then discerne the worship of God from Idolatry, when all was corrupted? So when *Micaiah* told the truth, and *Achab* had foure hundred false Prophets, it was hard to discerne the Truth of God from the lying of Sathan. In Christs time how did the Scribes and Pharisees confound Religion, dim, and dazell the Truth, for the which our Saviour himselfe did often reproove them? And in our times how doe the Papists labour to obscure Religion? how boldly & impudently they defend Idolatry, their own traditions, and constitutions?

How should this stir up every Christian

ſtian man and woman to ſtudy the Word of God, that ſo knowing the Truth, and beleeving the Doctrine of God, we may be able to diſcerne between light and darknes, truth and falſehood, Idolatry and the ſervice and worſhip of God. Secondly, to entreate the Almighty in all humility, to open our eyes to diſcerne the truth, to give us his holy Spirit, to leade us into all truth, to give us the Spirit of diſcerning, to try the Spirit and the Doctrine, whether it be of God, or not; for otherwiſe we may bee led away, and take light for darkeneſſe, and darkneſſe for light. Let us then confeſſe our ignorance and blindneſſe and bewaile it: Let us ſtrive againſt our careleſneſſe; Let us prove the Doctrine by the touch-ſtone of the Word, if they be according to the Law and the Prophets, elſe abhor them. Let us doe as the men of *Berea* did, *intreate the Lord to give us the Spirit of diſcerning, that wee may try all things, and hold the truth.* And if ever we had neede to pray for the ſpirit of diſcerning now is the time: We ſee how

bold the Divell is, how diligent to deceive us; and for Papists, they be so impudent and shameles to thrust upon us their cursed Idolatry, and tell us, it is the true worship of God; their abhominable Masse, their Merits, Purgatory, Prayer for the dead, worshipping of Images, calling upon Saincs, unwritten verities, their vile traditions, and filthy abhominations, their Constitutions and vile Decrees, as if they were the written Word of God. Now unlesse wee have knowledge, and be able by Gods Spirit to discerne the spirits; alas, wee shall drinke in poyson, Idolatry, and superstition. O then let us labour to know the Word of God, beleeve it, obey it, be reformed by it, confesse our ignorance, and with all humility pray to God to open our eyes, to give us the spirit of discerning, to know and discerne the true Religion from the false; which if wee doe, certainely the Almighty will reveale his Truth unto us. And thus much shall serve for our Saviour Christs gentle reproofe concerning his Church.

The

The third and laſt point is the direct Anſwer of Chriſt to the Requeſt of the Church, ſhe deſireth to know of *Chriſt* where he fed his flocke, and comforted them in the time of perſecution, that ſo ſhe might joyne with them, and be defended by them from falſe worſhip and the Idolatrous Church. Here Chriſt anſwers her to the full: *If thou know not, O thou faireſt among Women, get thee forth by the ſteps of the ſheep, & feed thy Kids by the Tents of the ſhepheards.* His counſell ſtands in two parts, to ſhew where hee feedes: quoth hee, wouldſt thou know where I feede my ſheepe, and where I cauſe them to lye downe at *noone*, that thou mighteſt feede with them, and be in my Fold to bee defended and protected by mee? then I counſaile thee, firſt, to walk in the *ſteps of the ſheepe*: That is, thou muſt walke in the ſteps of the faithfull ſervants of the Lord, as *Abraham*, *Iſaac*, and *Iacob*; thou muſt embrace that Faith, Religion, and worſhip of the Lord, which they did, that is meant by the *ſteps of the ſheepe*. Secondly, thou

3. Chriſts anſwer to his Church

thou must *feede thy Kids*, that is, thou must embrace that same Doctrine which the ancient shepheards, fathers, Prophets, and Apostles have taught and delivered: and if thou shalt thus tread in the steps of the sheepe, as *Peter*, *Paul*, *&c.* and shalt embrace and obey the Doctrines taught by the Prophets, and holy Apostles in the old and new Testament, thou shalt then know where I feed my sheep, that thou maist feede with them, and receive me for thy true shepheard.

Doct. 8. A direction to know which is the true Church.

From this answer of Christ we learne a cleare direction to know true religion, and the true worship of the Lord God, from false Religion and false worship. If any man desire to know where Christ feedes his sheepe, and God is truely and rightly worshipped, where true Religion is, wee must then *tread in the steps of the sheepe*; That is, wee must worship God, as *Abraham*, *Isaac*, and *Iacob* did, as *Moses*, and the Prophets did, tread in their steps, and follow their godly examples; beleeve, repent, and walke with

with God as *Enoch* did, whom by the judgement of Faith, we may then conclude of, that they were the true ſheepe of Chriſt: for of them doth our Saviour ſpeake here, and not of a company of Popes, which greatly boaſt of their ſucceſſion; which wee will not deny, but to be a ſucceſſion of Hereticks, as Cardinalls, Jeſuits, and the like of that rabble; of whom to thinke that they ſhould belong unto this *Fold*, I know not from whence I ſhould fetch my charity. Againe, we muſt embrace and beleeve the Doctrine taught by *Moſes* and the Prophets, Chriſt, and his Apoſtles, who were the true Shepheards, and the faithfull Paſtors of the Church of God: *To the Law and to the teſtimony, if they ſpeake not according to this Word, it is becauſe there is no light in them.* And againe, *Thus ſaith the Lord, Stand in the waies and behold, and aske for the old way, which is the good way, and walke therein, and you ſhall finde peace and reſt for your ſoules.* So then, if we deſire to know true Religion, and the true worſhip and ſervice

of

of God, this is the way which I here teach, and deliver from the Lord Jesus Christ, against the Doctrine of *Rome*; namely this, and none but this: To enquire of the Faith, true Religion, and manner of worshipping the Almighty, performed by *Abraham*, *Isaac*, and *Iacob*, Patriarks and Prophets, preached and published by Christ and his Apostles, beleeve that, embrace that, and rest our soules on that.

This may then serve to decide a great question, and a long controverse betweene us and the Papists. They affirme that they are the true Church, and wee are Heretickes; wee beleeve and hold that wee are the true Church of God, and that they be not, but *Babylon*, and the Synagogues of Sathan. This then is the maine question, whether they or we be the true Church? who shal judge? even the Lord Christ Jesus himselfe in his own Word: we must rest upon him, and fly unto him; which if the Papists would doe likewise, they would never have run into a Labyrinth of controversies, as they have at this very day.

For

For Christ would quickly have put an end unto all. For hee saith they be the true Church, which *Tread in the steps of the sheepe, and feede by the Tents of the shepheards*: That is, those people that beleeve and worship God, as *Abraham*, *Isaac*, and *Iacob* did, and that old Religion which they beleeved, and embraced, is the true Religion; For that was taught by the holy servants of the Almighty, who were the faithfull shepheards and Pastors sent of God unto his Church. Now let tryall be made whether the Papists or the Protestants, the Church of *Rome*, or the Church of *England* doe thus.

For the Papists, although they call their Religion the old Religion, yet alas, it is newly devised, the greatest parts of it, within these foure or five hundred yeares: It is such as was never knowne to *Abraham*, *Isaac*, *Iacob*, *Moses*, or the Prophets; it was never knowne unto Christ, or his Apostles; they have lost the *steps of the sheepe, and the Tents of the shepheards*; that Doctrine, manner of religion, the true worship

worſhip and ſervice of God, which was uſed by the Patriarks; *Abraham*, *Iſaac*, and *Iacob*, taught by *Moſes*, and the Prophets, Chriſt, and his Apoſtles; and they have got a new Religion of their owne deviſing; they walke not in the ſteps of the flocke, but in the ſteps of their proud Popes, covetous Cardinalls, leacherous Friers, laſcivious Monkes: They have deviſed a thouſand things in the ſervice and worſhip of God, againſt his Word, and againſt the Doctrine of the Prophets and Apoſtles, meerely for their owne gaine. Where ſhall we ever finde that *Abraham*, *Iſaac*, *Iacob*, and the Prophets did ever pray unto Angels, or Saints; worſhipped Images, prayed for the dead, looked to be ſaved by their owne workes, by vowing of chaſtity, or by their voluntary poverty? If they can ſhew mee any foule mouth'd Jeſuite of them all, but any one example in the whole Booke of God, or any of Gods Children that have performed them, I will then lay my hand upon my mouth. In the meane time give me leave, oh yee Papiſts,

piſts, to tell you, that you are none of Chriſts Church, you are none of Chriſts ſheepe; for you have left the *ſteps of the ſheepe, and the Tents of the ſhepheards*, the Doctrine taught by the Prophets of God, Chriſt, and his Apoſtles; and therefore are no better than the Whore of *Babylon*, the Synagogue of Sathan: And as there hath beene a ſucceſſion of Popes and Cardinalls, ſo they bee a ſucceſſion of Hereticks, that ſeduce ignorant people for their owne private gaine.

But as for the Church of *England*, wee doe beleeve and firmely embrace that old and true Religion, that is, the ſame Faith which *Abraham*, *Iſaac*, and *Iacob* did uſe. We hold that Doctrine taught by the antient Prophets, and holy Apoſtles of our Lord and Saviour, without adding or detracting: And if wee ſhould dare but to adviſe a new kind of Faith, Religion, and worſhip of God, not uſed nor knowne to the antient Prophets, Patriarkes, and Apoſtles, as the Church of *Rome* doth, it were to leave the *ſteps of the ſheepe*, and

and to joyne with the *flockes of the companions*, even to shake hands with Idolaters.

Well then, let us ever stand out against the Antichrist of *Rome*, and as Christ saith, *Come out of her*, joyne not with her in her false Religion, and Idolatrous service of God, least you partake of her plagues: but let us hold fast still the true Religion of God, *tread in the steps of the sheepe, feede by the Tents of the shepheards*. Let is live and dye in the true Church of God, and for ever hold fast the true, antient, and holy religion which we have received from the holy Patriarchs, *Abraham*, *Isaac*, *Iacob*, *Moses*, the Prophets, and all the holy Apostles of Jesus Christ, and then wee shall be safe and sure, yea, blessed and happy for evermore.

A Mor-

An Exhortation to ſtirre Chriſtian people to Prayer.

FIrſt Prayer is of that force and vertue, that it tyes the eare of God to the tongue of man: Oh, it is an acceptable incenſe before God alwaies; for how hath he alwaies rewarded it, and regarded it! it never returned but with a bleſſing; ſo that the Prayer was ſent out of a pure and an upright heart, mingled with faith: for we muſt aske with faith, and waver not, as St. *James* ſaith, By fervent prayer the children of *Iſrael* were delivered from the *Egyptian* Bondage; as you may reade that when they cryed unto the Lord he heard them, and delivered them out of their enemies hands: and therefore have I here made two godly Prayers, one for the Morning, the other for the Evening; to call and cry unto the Lord for a bleſſing, and to deſire him to remove his judgements from us.

A Morning Prayer for A Family.

Lord teach us to pray, that we may call upon thy Name: prepare our hearts to seeke thee: And open thou thy mercifull eares to heare us.

O Eternall and ever-living Lord God, Creator and continuall preserver of all things both in Heaven and in Earth: By whose gracious providence as we were at the first wonderfully and fearefully made: so we are no lesse preserved and kept unto this present: We here the workmanship of thine owne hands, desire to humble both soule and body before thee. And now Lord, we being here in thy presence, cannot but acknowledge and confesse against our selves our owne unworthinesse to come before

fore thee, to call upon thee, or to performe even the leaſt Duty that ſhall concerne thy worſhip or glory. Our hearts alas, are no better than ſinkes of ſin, and a maſſe of all pollution and uncleanenesſe: and who can make that cleane that is taken out of an uncleane thing? The thoughts and imaginations of the ſame muſt needes bee evill continually, and wee unto every good worke prove reprobates. Yet, O Lord, ſeeing thou haſt commanded us to call upon thee, and haſt mercifully promiſed to be preſent with thy Children, to heare their prayers, and to grant their requeſts which they put up in faith unto thee: Oh Lord, this doth give us boldneſſe to come before thee; and in confidence of thy goodneſſe that thou wilt make good the ſame thy promiſe unto us at this time, wee here offer up unto thee this Morning Sacrifice of Prayer and Thankſgiving, humbly acknowledging and confeſſing from the bottome of our hearts, our manifold Tranſgreſſions and offences, which

wee have continually multiplyed a-gainſt thee, in thought, word, and deed, from the beginning of our dayes, unto this preſent time. Wee acknowledge O Lord, that our originall corrupti-on in the which wee were at the firſt conceived and borne, and from the which there hath ſprung forth the moſt bitter and unſavory fruite of ſinne, A-poſtacy, and Rebellion, to the great diſhonour of thy Name, the wounding of our poore Soules and Conſciences, and the evill example of others a-mongſt whom wee have lived: By the which O God, wee confeſſe that wee have juſtly deſerved that thy wrath and indignation ſhould be powred out upon us, both in this life, and in the life to come.

And therefore O God, we come not here before thee in our owne wor-thineſſe, but in the worthineſſe and mediation of Jeſus Chriſt: beſeeching thy gracious goodneſſe for his ſake to forgive all our offences, our viſible ſinnes, our ſecret ſinnes, our ſinnes of infirmity, our preſumptuous ſins,

againſt

againſt Knowledge, againſt Conſcience, againſt thee, or againſt our Brethren, in the time of our younger yeares, or in the dayes of our knowledge, as wee muſt needs confeſſe, that in many things wee have ſinned all. Wee pray thee O God, for Chriſt Jeſus ſake to forgive the ſame unto us, and perſwade our ſoules and conſciences more and more, that thou art at peace with us, and that all our ſins are done away in the bloud of thy Sonne. And grant, O God, by the aſſiſtance and direction of the ſame thy Spirit, that with more freedome of minde and liberty of will, wee may ſerve thee in Righteouſneſſe and true holineſſe unto the end of our dayes. And good Lord, begin not onely Repentance and true converſion in us, but of thy great mercy perfect the ſame: O leade us forward more and more towards perfection, increaſe in us that ſaving knowledge of thee, and of thy Son Chriſt, our faith in thy promiſes, our Repentance from dead workes, our feare of thy holy Name, our hatred of all our ſinnes, and

our love unto thy Truth. Frame our weake hearts (good Lord) more and more to obedience unto thy holy and heavenly Will, and teach us in all things to reſigne our wills unto thy holy Will; and in time of affliction, as in time of proſperity to depend upon thee; that wee looke not too much upon our owne weakenes, but may ſtay our ſelves by thy power and promiſes.

And good Lord comfort our ſorrowfull hearts and dejected ſoules, that finde daily ſuch cauſe of humiliation in our ſelves, doing daily thoſe things which wee ſhould not, and leaving undone thoſe good things thou commandeſt. Oh then let us bee truely humbled for the ſame, and for thy mercies ſake give us better affections unto goodneſſe, and power and ability to doe that good thou commandeſt and requireſt at our hands; that ſeeking in all good things to honour thee, and to extoll thy Name while wee live here, wee may at the laſt behold thy face in glory.

And now Lord together with our

prayers,

prayers, wee are bold to adde theſe praiſes unto thy great Name, for the manifold favours and bleſſings, the which from time to time thou haſt beſtowed upon us for this life, eſpecially for a better life. We thanke thee for that it hath pleaſed thee of thy gracious goodneſſe to elect and chooſe us to ſalvation before the World was: for calling us by thy Word in time, for juſtifying us by thy Sonne Chriſt, and for giving us a certaine expectation of a better life when this is ended: As alſo for the happy meanes of our ſalvation, thy Sabbaths, Word, and Sacraments. Oh! it is thy great goodneſſe O Lord, that thou haſt not deprived us of them all, in as much as wee have from time to time walked ſo unworthy of thy Love. O lay not to our charge our great unthankfulneſſe, that wee have not brought forth more fruite of thy Word in our lives; but give us wee pray thee, that for the time to come wee may make more right ſteps to thy Kingdome. And wee magnifie thy Name O Lord, for all the tempo-

tall blessings which thou hast in mercy bestowed upon us, our health, peace, food, rayment, and for all the comforts of this life: O Lord, give us a right use of them, that we may not abuse them unto Licentiousnesse, but stirre us daily by them to devote our selves unto thee and thy service. Wee acknowledge thy goodnesse towards us this night that is now past, freeing us from many imminent dangers, both of soule and body, and giving us sweete and comfortable rest: wee beseech thee to be with us this day, and all the dayes of our lives, and teach us to walk as children of the light, that thy Name may be glorified by us, others may take good example, and we our selves enjoy the peace of a good conscience, so as at the last wee may come to Reigne with thee in glory.

Blesse the Churches and Kingdomes wherein wee live, with the continuance of our peace and true Religion: bee gracious unto the King and Queene and all their Royall Progeny. Blesse all other in Authority, the Ministers

of

of thy Word, our afflicted brethren in body, or mind, or both; let it pleaſe thee O Lord to ſtay them and ſupport them in time of their diſtreſſe, and give unto them a happy iſſue out of the ſame, as it ſhall ſeeme good unto thee. And fit us for harder times, whenſoever it ſhall pleaſe thee to bring the ſame upon us: And keepe us Lord in thoſe dayes by thy mighty power. And thus have we commended our ſuites unto thee, humbly praying thee to pardon our wants now at this time in the performance of this duty. And thou that art privy to our wants better than we our ſelves are, we pray thee to take notice of them, and miniſter unto us a gracious ſupply in thy owne due time, even for Jeſus Chriſts ſake, in whoſe Name we conclude theſe our weake and imperfect prayers, in that perfect forme of prayer which hee himſelfe hath further taught us, ſaying, *Our Fath which art in heaven, &c.*

Evening

Evening Prayer for a Family.

O Lord prepare our hearts to prayer.

O Eternall God, and our moſt loving and merciſull Father in Jeſus Chriſt, and in Chriſt our Father: It is thy owne Commandement that wee ſhould call upon thy Name, and it is thy gracious and merciſull promiſe, that where two or three are gathered together in thy Name, there thou wilt bee preſent amongſt them. Wee thy poore and unworthy ſervants, duſt and aſhes, yet the workmanſhip of thine owne hands, are now bold to come before thee to offer up unto thee this Evening Sacrifice of Prayer and thankſgiving. And now O Lord, being here before thee, wee cannot but acknowledge and confeſſe even from the bottome of our hearts againſt our ſelves our owne unworthineſſe, that we are grievous ſinners, conceive d

ved in ſinne, and borne in iniquity, and whereof wee have brought forth moſt vile fruites in our lives, to the great diſhonour of thy Name, the utter diſmaying of our owne Conſciences, and the evill example of our brethren; by the which wee have deſerved likewiſe thy wrath and heavy indignation ſhould bee powred upon us, both in this life, and that which is to come, in ſuch ſort as no Creature in Heaven and earth is able to reconcile us againe to thy Majeſty, but onely thy Sonne Jeſus Chriſt. Wee intreate thee therefore O Lord to bee merciſull unto us: and as wee acknowledge our ſinnes unto thee, ſo be thou faithfull and juſt to forgive us our ſinnes, and to cleanſe us from all unrighteouſneſſe: Waſh us throughly from our wickedneſſe and cleanſe us from our ſinnes; for wee acknowledge, O Lord, that againſt thee we have ſinned, and done our evills in thy ſight. Thou haſt beene a guide unto all our waies, who alone art the ſearcher of the heart, and the tryer of the Reines: To thee therefore

fore, Oh Lord doe wee come, to crave the pardon of our ſinnes, both for the guilt and puniſhment of the ſame, that ſo they may not draw downe upon us our deſerved judgement. And wee intreate thee likewiſe as to pardon our ſinnes that are paſt in our lives, ſo to arme and ſtrengthen us againſt ſinne for the time to come. Oh wee have woefull experience in our ſelves of the weakeneſſe of our nature, how ready wee are to fall from thee, and cannot keepe ſo conſtant a watch over our owne waies, nor over our owne hearts, but ſtill are ready to ſtart aſide : O Lord direct us aright in the pathes of thy Commandements, let thy good Spirit leade us forth into all truth, and theſe hearts of ours that are by nature ſo fraught with ſinne and wickedneſſe, wee pray thee alter and change : And bring into ſubjection daily every thought, and whatſoever thing elſe is in us, into faithfull obedience unto Chriſt : Let us finde daily more and more the power of Chriſts death

morti-

mortifying ſinne in us, and the efficacy of his Reſurrection, rayſing us daily out of the grave of ſinne unto newneſſe of life: and give us Lord that wee may dedicate our ſelves, our ſoules and bodies to bee lively, holy, and acceptable Sacrifice unto thee. Let thy love ſhewed unto us, couſtraine us to love thee againe, who firſt loved us. Thou, Oh Lord, haſt made us, and not wee our ſelves; thou haſt made us not beaſts, but men and women, yea after thine owne Image: thou didſt preſerve us in our Mothers wombe, and didſt nouriſh us when wee did hang upon the breaſt: thou haſt ſtill in mercy provided for us, and heaped upon us many bleſſings, which others want and ſtand in neede of Oh Lord, grant us a right uſe of all thy mercies, eſpecially for that thou haſt let us live in ſuch a happy ſeaſon of thy Goſpell, in a time of peace and proſperity, wherein thou doſt by thy Word continually call at the doore of our hearts, and laboureſt our converſion. Oh Lord, we can never ſufficiently admire

mire thy goodneſſe herein, and the rather becauſe wee have from time to time walked ſo unworthy of thy love. Forgive us oh Lord our unthankfulnes herein, and let us now walke as Children of the light. Oh it is too much Lord that wee have ſpent the time that is laſt paſt, according to the luſts of the fleſh: give us grace that we may ſpend that ſhort time that yet remaineth according to thy Will: ſet before our eyes the ſhortneſſe of our lives; the day of death is ſure in the end, unſure in the time, that we may bee fully prepared for that ſecond comming of our Saviour unto judgement. And now in the time of our proſperity, Lord teach us to thinke of the time of adverſity, and in the time of our health, let us remember the time of ſickneſſe, and the houre of Death, which ſhall come upon all fleſh. Oh let us be mindfull of our latter end, let us number our daies aright, that wee may apply our hearts unto wiſedome, and ever minde that reckoning and accompt which one day we ſhall give unto thee. Make us while we live

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here to bee humble-minded towards our brethren, that wee be lowly in our owne eyes, that wee get contented hearts, pure affections, chaſt minds, and wiſe behaviour, and all other gifts of thine owne Spirit, that may adorne us in thy ſight, and may adde unto the credit of thy truth we profeſſe.

And good Lord, wee pray thee accept of our Thankſgiving unto thy Majeſty for all thy mercies and bleſſings from time to time beſtowed upon us for this life and for a better. We praiſe thee for our election, vocation, juſtification, ſanctification, continuall preſervation, and the aſſurance that thou haſt given us of a better life when this is ended: as alſo for all temporall bleſſings, health, wealth, peace, and proſperity; for thy goodnes extended towards us for this day paſt, that thou haſt gone in and out before us, and freed us from many dangers of ſoule and body, and brought us with peace and comfort unto the beginning of this night. Lord watch over us by thy Spirit and preſence; Give us a holy

and

and sanctified use of our rest and sleepe, and fit us for the duties of the next day; especially O Lord fit us for that Day which shall never give place to Night, and grant unto us all good things that thou in thy wisedome knowest more expedient to give, than wee to aske, even for Jesus Christs sake: to whom with thee, Oh Father, together with the blessed Spirit, wee acknowledge to be due, and desire to give all honour, praise, and glory, both now and for ever.

Amen.

FINIS.

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